SUNDAY SCHOOLS THE WORLD AROUND

THE OFFICIAL REPORT
OF THE WORLD'S
FIFTH SUNDAY SCHOOL
CONVENTION ROME 1907

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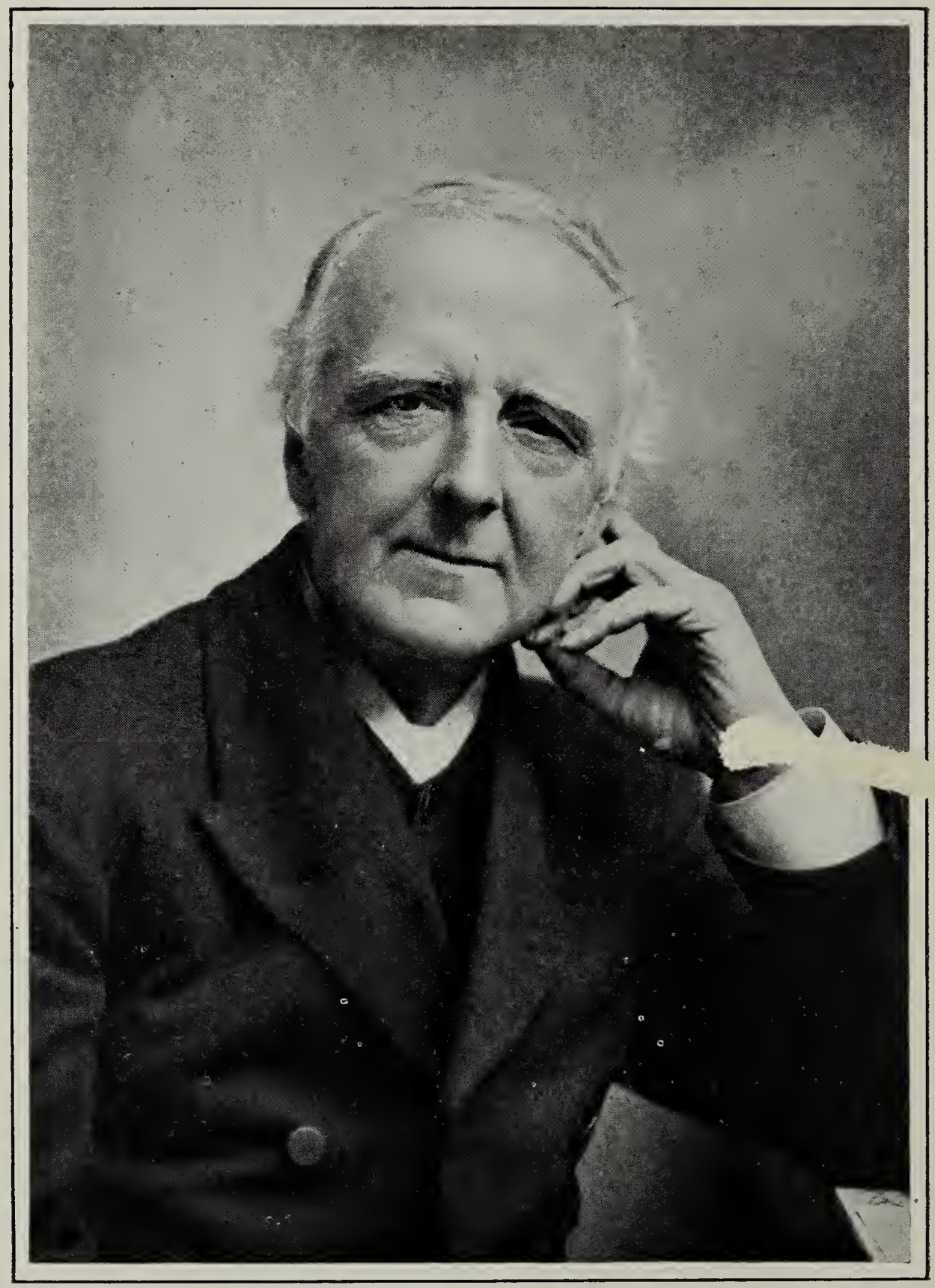
SUNDAY SCHOOLS THE WORLD AROUND



The Rev. F. B. Meyer, B.A.
Great Britain.
President of the World's Sunday-School Association,
1907—

JAN 19 1915
THEOLOGICAL SEMINARY

SUNDAY-SCHOOLS THE WORLD AROUND

THE OFFICIAL REPORT OF THE WORLD'S FIFTH SUNDAY-SCHOOL CONVENTION, IN ROME, MAY 18-23, 1907

EDITED BY
PHILIP E HOWARD

Published by
The World's Sunday-School Executive Committee
George W. Bailey, Chairman,
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PHILIP E. HOWARD

IN GRATEFUL ACKNOWLEDGMENT
OF HER UNREMITTING AND DEVOTED INTEREST
IN SUNDAY-SCHOOL WORK THROUGHOUT THE WORLD,
THIS BOOK
IS DEDICATED TO
MRS. ELLA FORD HARTSHORN,
WIFE OF
THE CHAIRMAN OF THE EXECUTIVE COMMITTEE OF
THE INTERNATIONAL SUNDAY-SCHOOL
ASSOCIATION.

The Call to Rome

For the World's Fifth Sunday School Convention, May 20–23, 1907

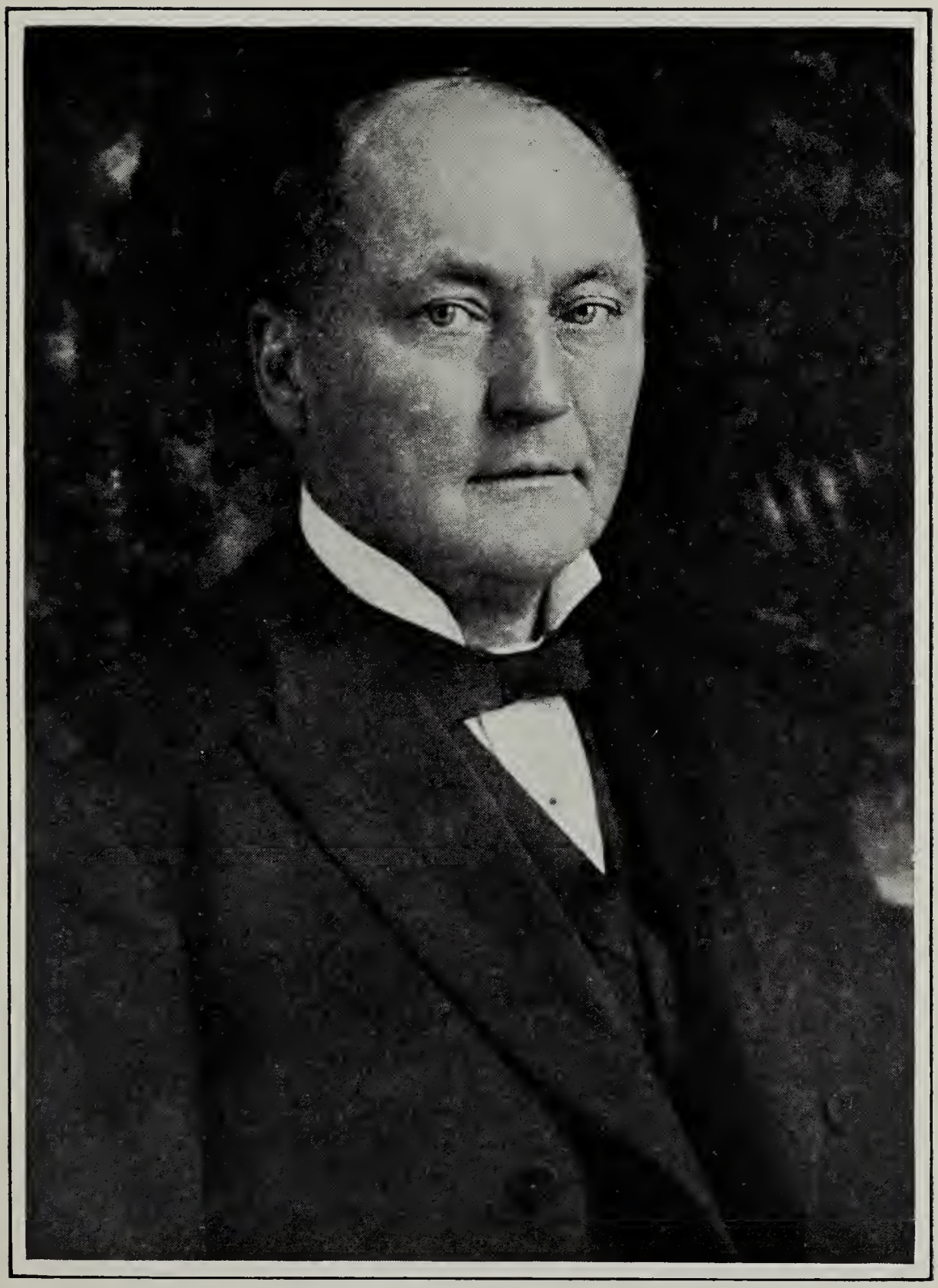
To all who are interested in the work of the Sunday-school throughout the world—GREETING:

In the Acts of the Apostles we read that Paul, with his vision of a world opportunity, having determined to visit Jerusalem, said, "After I have been there, I must also see Rome."

In these later days, when that world of Paul's day has grown into a limitless opportunity for the followers of his Master and ours, it is most fitting that the World's Sunday School Convention, having met in Jerusalem, the birthplace of the Christian Church, should gather now in Rome, that world-center where the Christian Church fought an dwon its most notable triumphs.

Imperial Rome—with its laws, its customs, its rulers, soldiers, and citizens—made up the environment within which the members of that early company of Christians gave themselves unsparingly, at any cost, to the cause of him whom they loved with a devotion not less than that of the great apostle. The Appian Way knew their footsteps; the Mamertine prison could not shut from heaven their fervent pleadings; the Coliseum ran with their blood and sounded with their dying songs of triumph; the Catacombs closed in upon them with a thick darkness which could not quench the flame of their Christian hope; and the Roman Forum daunted them not at all in its formidable publicity, when they must stand fearlessly for the rejected King whose willing bond-slaves they were.

Everywhere in the City of the Seven Hills are memorials of that early struggle for the supremacy of Christ, a warfare waged by men and women to whom our debt is immeasur-



Edward K. Warren,
United States of America,
President of the World's Sunday-School Convention,
1904–1907.

able. And there on every hand, in its ancient ruins, in its public buildings, in its cathedrals and treasures of art, Rome holds for any sojourner within its gates a revelation of world-history, incomparably fascinating in its breadth and significance.

Even as an earnest religious sentiment drew the World's Fourth Sunday School Convention to Jerusalem, so now it has seemed good to us—under the guidance, we believe, of the Holy Spirit—to accept the cordial and unanimous invitation of the Italian National Sunday School Committee to hold the World's Fifth Sunday School Convention in Rome.

Your executive committee, therefore, officially announces that the World's Fifth Sunday School Convention will be held in the City of Rome, May 20–23 inclusive, in the year 1907, and invites all who are interested in the work and progress of the Sunday-school to be present.

For Great Britain: F. F. Belsey, Edward Towers, Frank Johnson, William MacDonald Sinclair, J. Monro Gibson, W. H. Groser, Charles Waters, J. E. Balmer, Frank Clements, G. Shipway, C. J. Cuthbertson.

For Germany: Count Bernstorff.

For Sweden: Prince Bernadotte.

For Italy: Henry J. Piggott.

For Switzerland: William Burt.

For Mexico: John W. Butler.

For Canada: S. P. Leet, J. W. Flavelle, Henry L. Lovering.

For the United States: Edward K. Warren, William N. Hartshorn, H. J. Heinz, John Wanamaker, F. A. Wells, Marion Lawrance, Lucy A. Winston, H. H. Bell, A. B. McCrillis, W. J. Semelroth, J. D. Haskell.

GEORGE W. BAILEY, *Chairman,*

North American Building, Philadelphia, Pa., U. S. A.
MARCH 26, 1906.

The International Lesson Committee

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Rev. Frank Johnson	London, England.
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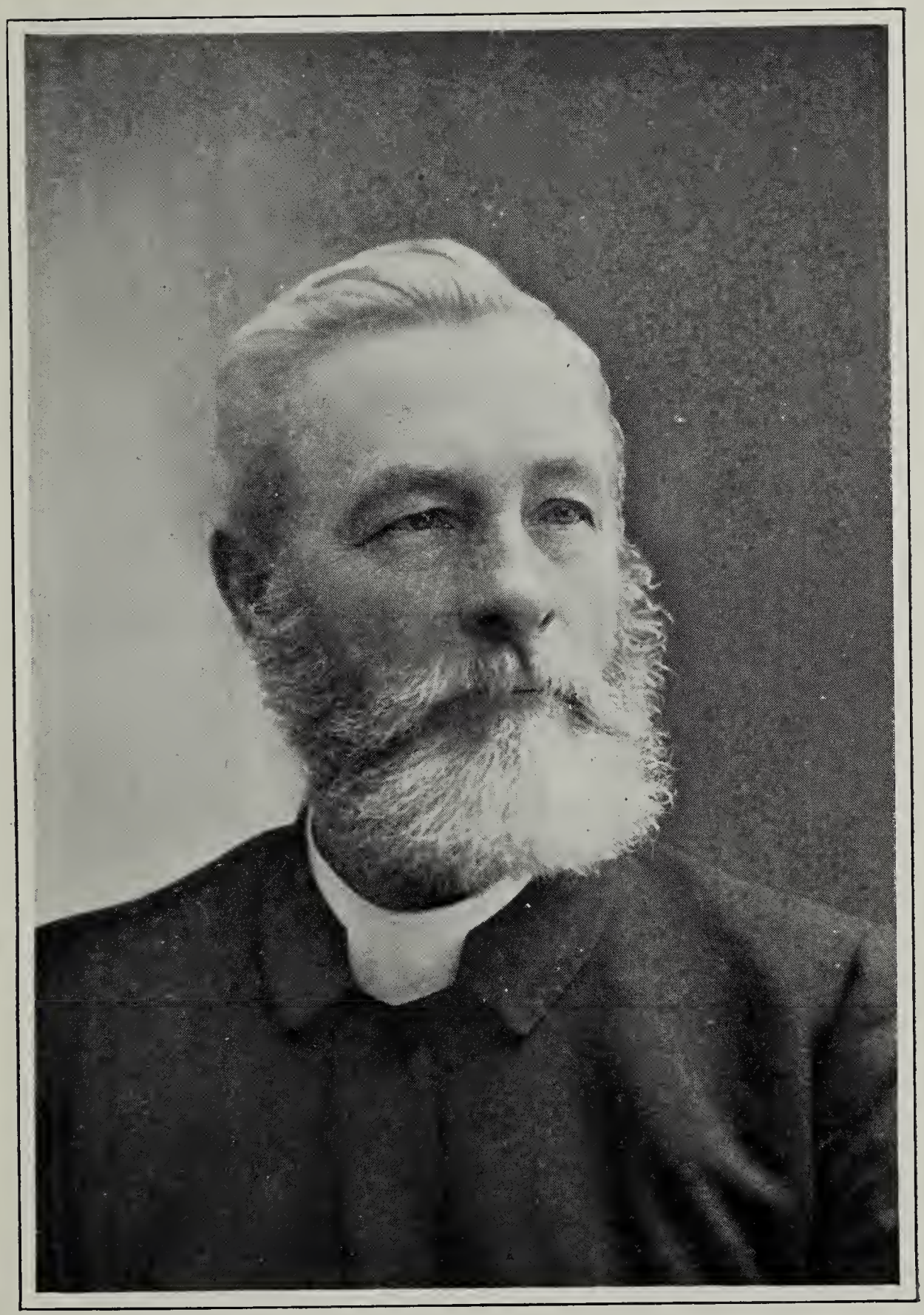
Prin. W. F. Adeney, M.A., D.D.	Manchester, England.
Prof. A. S. Peake, M.A., B.D.	Manchester, England.



The Rev. Dr. John Potts, Toronto, Canada.
Born May 3, 1838. Entered into rest October 16, 1907.
Chairman of the International Lesson Committee
from 1896 to 1907.

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President First World's Sunday-School Convention, London, 1889.

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A Group of Members of the World's Sunday School Executive Committee.

Reading from left to right, *back row:* Marion Lawrance, United States; Fred A. Wells, United States; N. B. Broughton, United States; Rev. Dr. J. Gordon Gray, Italy. *Middle row:* J. G. Lehmann, Germany; James S. Crowther, Great Britain; H. J. Heinz, United States; W. N. Hartshorn, United States; D. S. Johnston, United States; Rev. Carey Bonner, Great Britain; Prof. Cav. E. Filippini, Italy, *Front row:* Bishop J. C. Hartzell, Africa; Rev. F. B. Meyer, B.A., Great Britain; Dr. George W. Bailey, United States; E. K. Warren, United States; F. F. Belsey, J. P., Great Britain; A. B. McCrillis, United States.

The Boston Meetings and Reception

By George W. Penniman

The presence in Boston, Friday, April 26, 1907, of more than three hundred representative Sunday-school workers of the United States and Canada—scheduled to sail Saturday, April 27, on the White Star Line Steamer *Romanic* for the World's Fifth Sunday School Convention in Rome, May 18–23—was greatly appreciated by the Sunday-school workers of Boston and vicinity.

The Boston Daily Globe, April 27, devoted nearly four columns, with illustrations, to a report of the reception accorded the distinguished visitors. The Globe said:

"Nearly all the delegates arrived in Boston by Thursday and their advent was made the occasion of an exhibition of that enthusiastic and tactful hospitality with which Boston delights to welcome visitors who come for a special purpose.

"These guests were joined by the members of the International Lesson Committee, which had been in session here this week at the Hotel Brunswick, and the combined company were taken in hand by a committee headed by Dr. Samuel B. Capen, president of the International Sunday School Convention of 1906, while associated with him were William N. Hartshorn and ten presidents and ex-presidents of Massachusetts Sunday-school organizations and denominational clubs.

"The first incident was a reception by Lieutenant-Governor Draper at the State House in the 'Hall of Flags,' followed by an automobile ride through the most beautiful portions of the city. In this the committee had the assistance of E. J. Woolley, prominent in Boston's business circles, through whose influence a large number of automobile dealers tendered the use of some of their best machines for the occasion. Although the streets were dry and the wind high, causing discomfort from dust, the participants voted the ride a success and were greatly pleased with the sightseeing.

"An informal reception at the home of Mr. and Mrs. W. N. Hartshorn, 54 The Fenway, was tendered the guests. Among those present were: Mr. H. J. Heinz, Mr. E. K. Warren and wife, Mr. F. A. Wells and wife, Mr. Marion Lawrance, the Rev. B. B. Tyler, D.D., and wife, the Rev. Dr. O. P. Gifford, the Hon. John R. Pepper, President W. D. McKenzie, President J. S. Stahr, LL.D., Mr. A. B. McCrillis and wife, Mr. John D. Haskell and wife, and many others. This reception was followed by a reception and banquet at Ford Hall. Here opportunity was given for the delegates to become acquainted with each other, and the hour before entering the banquet hall was filled with introductions and the renewal of friendships.

"After-dinner speeches were 'limited to five minutes,' as per announcement, but the bottled-up eloquence could not escape fast enough to give the ten men on the program time, and five of them had to content themselves with applauding the others.

"Mr. Hartshorn called the assembly to order, and after the doxology and a prayer by Prof. Ira M. Price, the Hon. Robert F. Raymond, of New Bedford, president of the Massachusetts Sunday School Association, was introduced as chairman.

"The speakers, in addition to Mr. Hartshorn and President Raymond, were: the Rev. Dr. B. B. Tyler, of Colorado, president of the International Convention of 1902; the Rev. Dr. E. I. Rexford, principal of the Diocesan College in Montreal, and the Rev. O. P. Gifford, of Buffalo, formerly pastor of the Warren Avenue Baptist Church of this city.

"A vote of thanks for the abounding hospitality of Boston was proposed by the Rev. J. C. Massee, of North Carolina, and carried by a rising vote of the visitors. Among other things, the resolutions said, 'Many entertainers have done excellently, but the Boston Sunday-school workers have excelled them all. The courtesies extended have been unusual

and picturesque. To this delightful day the automobile owners of the city have contributed in a magnificent ride about Boston. We are heartily grateful and pledge renewed allegiance to our great work. We are sure that the fellowship of this day will add appreciably to the pleasure of the coming voyage, and the value of the convention.'

"The gathering broke up shortly before 8 o'clock, and all proceeded to Tremont Temple, where a large audience had already assembled.

"After an opening service of song led by Charles L. Estey, of Brockton, Hon. Samuel B. Capen, LL.D., the presiding officer of the evening, called upon the Rev. Dr. P. S. Henson, pastor of Tremont Temple, to read the Scriptures, and Prof. Charles R. Hemphill, of Louisville, Kentucky, to offer prayer."

In his opening remarks Dr. Capen, referring to the presence of the distinguished Sunday-school workers, the guests of the evening said, "They represent one of the greatest movements of all the ages," and he added,"Blot out the work which these gentlemen are doing, and what has been done during the past twenty-five years, and you have put back the coming of the Kingdom by a century."

To the Reverend Dr. A. F. Schauffler, of New York, Secretary of the Lesson Committee was given the topic "Why the Present International Lesson System?" He said in part:

"Time was in the Sunday-school world when every school and almost every teacher did as they did in Israel at a certain time, that is, did as seemed good in their own eyes in the matter of portions of Scripture to be studied. Sometimes in a given school varied helps were used in the same session.

"It was noticed by leaders thirty-seven years ago that sometimes the Old Testament was almost entirely abandoned or, at least, not studied. It was noticed that sometimes the lessons got into the Epistle to the Romans, and whenever they got there they never got out. It was confusion worse

confounded in the Sunday-school world from a pedagogical standpoint.

"The result was that before 1872, leaders like B. F. Jacobs, J. H. Vincent, now Bishop, Edward Eggleston, and others of that type got together to see whether some improvement could not be made along the line of Sunday-school study of the Word of God. That was the genesis of the International Uniform Lesson System. We now are in the outflowering and fruitage of that movement which started thirty-five years ago.

"The evolution of the International Lesson System has made millions and millions pulsate to the great thoughts of divine revelation from Sabbath to Sabbath. This power in uniformity has been felt in the Sunday-school world from California to Maine, from the Atlantic to the Pacific, from the new world to the old. Thus it is, that every Sunday the vastly major part of the Sunday-school world turns to the same theme in the same book, for the study of the same truth, under the guidance of the same Spirit.

"It is not without significance that in India alone, for example, the International lessons are translated into forty different languages and dialects. It is not without significance that in New Zealand and Australia, Cape Colony and India, Japan, Corea and China, as well as Europe and America, they are pulsating in the realm of Sunday-school thought, to the same purpose and the same desire and the same supreme end, and are traveling along the same pathway. This is what the International system of lessons has been, under the blessing of God, able to reach, and this, by the blessing of God, it shall continue to prosecute to the best of its ability.

"Has the International system become outworn? I am one of those who believe that it has not. Although still international, and still largely pulsating along the same general lines, there will, undoubtedly, be gradations of lessons according to age and intelligence of scholars.

The Automobile Ride in Boston.
In front of Mr. and Mrs. W. N. Hartshorn's Home on the Fenway.

"Our Lesson Committee, which has sat here in this beautiful city of Boston during the last two and a half days, has made up its mind to recommend to the International Convention, to be held in Louisville next year, a quadruple graded system; first, for beginners, uniform; and then for primaries, uniform among ourselves; then a general lesson for those above the primary ages; and then an advanced course—a quartet which will make sweet music, holding us together, however, with international sympathies, under international guidance, and with international aims in view."

Professor Ira M. Price, Ph.D., of Chicago University, a member of the Lesson Committee, presented a clear view of "The Lesson Committee at Work," and told "How the Lessons are Selected." Of the personnel of the Committee elected at the Denver International Convention, in 1902—(the Committee being selected for a period of six years—the next one to be chosen by the Louisville Convention in June, 1908)—he said:

"The Lesson Committee consists of fifteen men, three from Canada, and twelve from the United States. Denominationally, there are three Baptists, three Methodists, three Presbyterians, one Congregationalist, one Disciple, one Episcopalian, one German Reformed, one Lutheran, and one United Brethren. According to ecclesiastical orders there are twelve ordained ministers and three laymen.

"As to their present occupation, there are eight who are professors or officials in educational institutions, five are pastors or doing work closely related to the pastorate, and two are business men. Geographically these men are distributed as follows: One in Montreal, one in Toronto, one in Winnipeg, two in Denver, one in St. Louis, one in Chicago, two in Louisville, one in Memphis, Tenn.; one in Dayton, Ohio; one in Buffalo, one in Lancaster, Pa., one in New York City and one in Hartford, Conn.

"The Lesson Committee is a composite of nine different

denominations, with fifteen different points of view on details and but one point of view on essentials.

"According to the dictates of the International Convention this committee works under the following restrictions: (1) It must cover the Bible in a course of studies embracing six years' work, or two hundred and eighty-eight lessons. (2) There have been determined for us the kinds of courses for which we must select lessons, viz., a beginners' course, a general course, and an advanced course. (3) There are certain kinds of lessons which we must interject into the general course at specified times in the year. For example, we must provide for one temperance lesson every quarter. In spite of the restrictions laid upon us, we have appeals every year for the incorporation into the scheme of a lesson or lessons on almost every subject on which reforms are being inaugurated or carried out.

"After the Committee has carefully gone over the lessons of a given year, they are printed and sent out to seventy-two publishers and lesson writers in all parts of the world, who are asked to send in their suggestions and criticisms for another revision. When we meet the following year all the criticisms sent in are carefully classified by the secretary, taken up and gone over minutely by the Lesson Committee, with the proof lessons before them. I have here in my hands over one hundred and twenty-five suggestions that have come in from Great Britain and India and America for our consideration in the final revision of the lessons for 1909. In our three full sessions, covering forty-eight lessons, we changed and modified thirty-one themes, thirty-three Golden Texts, twenty-two lesson assignments, nine committal verses, and we cut out six lessons and inserted six new lessons.

"The lessons we use are the result of the work of a subcommittee of the entire Lesson Committee present on one occasion, of the criticisms of all the leaders in the Sunday-school world, revised by the Lesson Committee, and then

Off for the Automobile Ride in Boston.

put into your hands. The entire Sunday-school world has a hand in it, and it is done in as thorough a manner as our Lesson Committee knows how to do it. We do the work just as faithfully and carefully as we know how. In all the work that the Lesson Committee does, its chief purpose and highest aim is to serve our day and generation and to promote the glory of God on earth."

An interesting paper on "The Lesson Editors and Writers at Work," prepared by the Reverend F. N. Peloubet, D.D., of Newton, Mass., was read by Prof. Amos R. Wells, Managing Editor of The Christian Endeavor World, and Associate Editor of "Peloubet's Notes."

Mr. Marion Lawrance, General Secretary of the International Sunday School Association, gave a graphic review of the Association's endeavors in answering the question: "Why Organized Sunday-school Work?" and represented the Executive Committee as an archer, ready with a good bow and with a quiver full of arrows; every arrow to be shot at a bull's-eye of the target, and every arrow with a name. He cited as the names of some of these arrows: "Co-operation," "Stimulation," "Education," "Evangelization," "Intelligent Bible Study," "Organized Classes," and many more, adding "and still another that is to be shot after all the others, right into the bull's-eye of our target, the arrow of "salvation," which stands for the saving of all of our scholars and bringing into the church all the members of the Sunday-school. We believe that all of our Sunday-schools should teach first of all toward Jesus Christ, and then toward the church, to which the Sunday-school belongs. Mr. Lawrance closed by saying: "It is the purpose of this great committee to shoot these arrows into the very bull's-eye of the target, and they use always and ever the same good bow, and that good bow is 'organized Sunday-school work.' Friends, there is no other agency or agencies that will place these arrows, and all the others in the quiver, where they ought to be, so quickly, so cheaply, and so effec-

tively as 'Organized Sunday-school Work,' through its fifteen thousand Sunday-school conventions every year, held in every corner of our land."

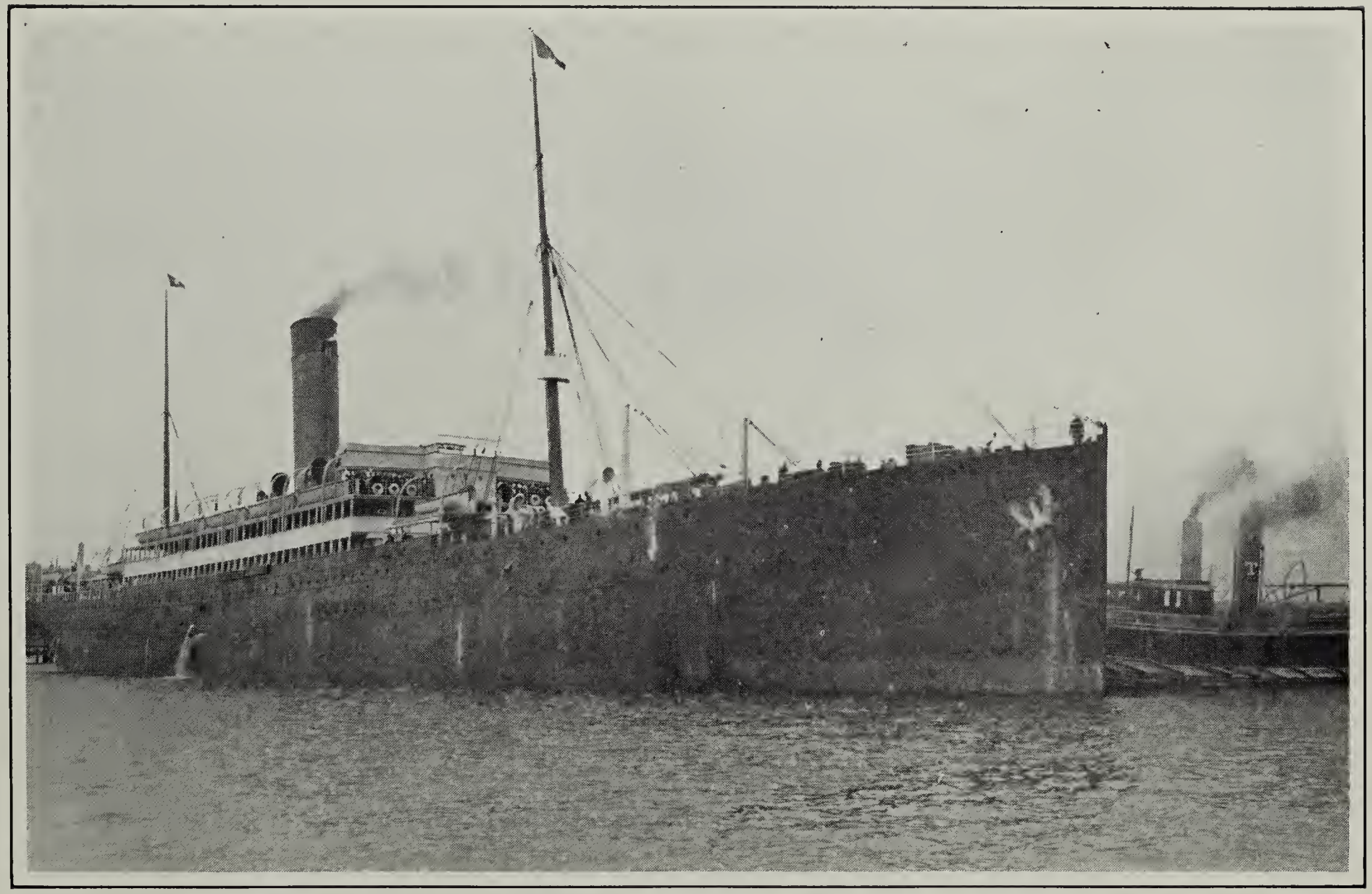
"What One State is Doing," was told in an entertaining manner by Mr. H. J. Heinz, President of the Pennsylvania State Association.

Pennsylvania is carrying its work into every county in the state, every county being organized and holding an annual convention. There are one million six hundred thousand boys and girls, officers and teachers. One-fourth of the total population of the "Keystone" State is enrolled in Sunday-schools. Our state lays especial emphasis on teacher-training. It recognizes that the great demand of the Sunday-school is for trained teachers, a well-prepared course of study, an enthusiastic superintendent, and more students enrolled than in any other state in the Union. Last year over two thousand were graduated.

It has divided the state into districts and placed a superintendent in charge of every district. In this way each of the sixty-seven counties comes into close touch with the individual school. It provides annually over $20,000 for the state work and expends that sum under the supervision of a Board of Directors, who have for years been serving in that capacity and who give as close and direct attention to the work of the organization as if it were a large railroad corporation or mercantile institution. The several counties provided as much more in addition for their local work.

Mr. E. K. Warren, Three Oaks, Mich., President of the World's Fourth Sunday School Convention, presented some of the plans of "The World's Fifth Sunday School Convention in Rome," and aroused keen interest in the coming gathering.

In the absence of the Reverend Dr. John Potts, of Toronto, Chairman of the Lesson Committee, who was to have given an address on "Arise, let us go hence," the presiding officer called on Mr. W. N. Hartshorn, Chairman of the Inter-



The "Romanic" of the White Star Line Sailing from Boston, April 27, 1907.

national Executive Committee, who spoke the closing words of the great meeting.

The Cruise of the Romanic

By James W. Kinnear,
President of the Rome Pilgrims Association.

The Sunday-schools of Boston entertained most hospitably all pilgrims to the World's Sunday School Convention the day before the Romanic sailed. An automobile ride through the suburbs of Boston was arranged for our benefit, and those who took the ride, for reasons of their own, will not forget it. Mr. and Mrs. Hartshorn tendered us a reception in their beautiful home on the Fenway, Boston. In the evening a banquet was spread for us at the Ford Building, after which a mass meeting was held at Tremont Temple; and if the good wishes of our Boston friends had any efficacy a pleasant trip was assured before we embarked.

Early Saturday morning, April 27, we were driven to the White Star dock, where we found already hundreds of passengers and their friends crowding the decks of the good ship Romanic which was to be our home for so many days.

As the hour of departure approached the whistles blew, the gong was sounded repeatedly, and all visitors ordered ashore. Slowly the great vessel began to move out of the slip away from the dock amid the cheers and tears of pilgrims and friends.

After the liner had cleared the heads and we could no longer distinguish our friends, we stood tenderly watching the rapidly receding shores of our native land. Some of us had never placed the great ocean between us and home before, and so you will understand why it was necessary

for us as the outlines of land grew fainter and fainter to swallow vigorously several times in order to keep our hearts in their proper places.

As the swell of the broad Atlantic became more noticeable and land had faded from view, we turned our attention to our traveling companions. What an assemblage of Christian people of all evangelical denominations! Nearly every state and territory in the Union, together with Canada and Hawaii, had contributed to our passenger list. We were a representative crowd. There were old and young, serious and gay; in fact, all sorts, but everywhere the spirit of Christian fellowship prevailed.

Hourly we expected the gentle swell of the Atlantic to increase in proportion, and many were armed with smelling salts, chewing gum, etc., prepared to meet any swell that might be developed; but the seas continued smooth and the breezes gentle, and no foe worthy of our preparations presented itself.

There were nine hundred and ninty-nine human souls on board our ship as we sailed out of Boston harbor. Of these two hundred and forty-six constituted the crew, three hundred and thirty-five first-class passengers and four hundred and eighteen steerage passengers. We had no second-class passengers. All barriers between first and second class passengers on ship-board were removed and all our pilgrims traveled first-class, having exactly the same service in both forward and aft dining saloons.

Sunday morning, April 28, we found our good ship in the midst of a dense fog, supposed to be caused by the warm water of the Gulf Stream in which we were then sailing coming in contact with cold strata of air; and the great whistle of the steamer sounded every minute, much to our discomfort.

At ten o'clock we assembled in the dining saloon, prayers were read by the ship's Purser, Mr. Rodgers, and Dr. Tyler, of Denver, preached an able sermon from the second

part of the twelfth verse of the second chapter of Acts, "What meaneth this?" At three o'clock in the afternoon we attended the Romanic Sunday-school in the same place, and at eight o'clock in the evening a song and praise service. Every morning at the hour of ten a praise service was held lasting forty-five minutes. These meetings were well attended. Throughout the meetings the music was in charge of the Rev. E. M. Fuller, of Vermont, assisted by Miss Jean Wormley, of Tennessee, at the piano; by Mrs. Geo. W. Penniman of Massachusetts, contralto soloist; Mr. and Mrs. W. B. Wilson of Rhode Island, in duets; and by a quartet consisting of Miss E. L. F. Cary of Rhode Island, Mrs. Mary Foster Bryner of Illinois, Mr. E. C. Foster of Chicago, and the Rev. J. L. Peacock of Rhode Island. We venture that never were so many religious and social meetings held upon this steamer during any of her voyages.

Everything had been arranged for our comfort on shipboard. In fact, our great ship was verily a floating hotel, but deep down in the hold where the boilers and stokers are located we knew that many men were shoveling the coal which propelled our great ship on its crusade journey, and our hearts echoed a fervent amen as Marion Lawrance prayed one morning for the officers and men.

The bugle calls became a part of our daily life, and we looked forward to them with pleasure. It was not the life of the ordinary transatlantic traveler; we were a band of Christians making the same journey, upon the same mission, to wit, the extension of our Master's kingdom through the medium of the Sunday-school; and there was a bond of sympathy which bound us closely together. In our morning walks, in our social gatherings, while sightseeing ashore, no matter where, we were constantly forming new and delightful friendships.

After being out of sight of land for so many days we were really hungering for something more substantial than the

briny deep, and so when the word came from the captain's cabin one morning that land was in sight we all hastened to the side of the vessel and scanned the horizon in every direction for a glimpse of terra firma. Finally, with the aid of glasses, on the port side we could see an outline which resembled a cloud just where the sky seemed to dip into the ocean, but it grew larger rapidly until we could distinctly see the outlines of hills and mountains. This land was one of the Azores. We passed it by, but were told that the next morning at five o'clock we would drop anchor in front of the island St. Michael, where for the first time in seven days we would be permitted to stand upon solid earth.

When we stepped on deck Friday morning, May 3, we found our ship anchored in the little harbor in front of Ponta Delgada, a city of 18,000 inhabitants, on the Island of St. Michael.

Here we found an interesting people under the Portuguese government and a quaint old town which furnished Christopher Columbus a resting-place on his return from his first trip to the West Indies. Here, too, we caught our first glimpse of the extreme poverty which prevails in so many parts of Europe and Asia.

After a drive through the narrow streets of the town a little mission church was visited. Here three sisters by the name of Wright from England had founded an independent mission, erected a small Protestant Church, which they had maintained for years. These devoted Christian women have given the best years of their lives to this work, making many sacrifices in order to maintain it, and although, as we afterwards learned, they were hard pressed for money, they did not ask for a cent. This was in striking contrast to the throng of people which beset us clamoring for money wherever we appeared in the streets.

The earnestness of these women and their quiet faith that the Lord would provide for them and their work made

a wonderful impression upon our people, and that evening after dinner, while our good ship was ploughing through the waters bearing us toward Madeira Island where we were to make our next stop, we held a missionary convention in the dining saloon of our steamship, our president, Mr. E. K. Warren, presiding, and in a few moments over one thousand dollars were raised for the mission at Ponta Delgada.

Sunday morning, May 5, we entered the bay in front of Funchal. Here we were to receive Bishop and Mrs. Hartzell who were to journey with us to Rome. You can imagine our disappointment when the city authorities notified us that the city was under quarantine on account of smallpox, and no one could land or be received on board, if we desired proper clearance papers. So, after lying in the peaceful harbor for about an hour without dropping anchor, our ship steamed away toward Gibraltar.

We were sorry not to see Funchal at closer range, but we were far more sorry to lose the company of Bishop and Mrs. Hartzell and believed they were keenly disappointed.

We arranged to send them a letter, and a purse of something like one hundred dollars for their mission work to make up to some extent for the loss of their trip.

We had by this time become quite well acquainted with the officers of the World's Convention and our fellowship with them and the many other Sunday-school workers constituted one of the great pleasures of the trip. Among those sailing on the Romanic were E. K. Warren, President of the World's Convention; W. N. Hartshorn, Chairman of the International Executive Committee; Marion Lawrance, International General Secretary; H. J. Heinz, President of the Pennsylvania State Sabbath School Association; F. A. Wells, Treasurer International Association; and A. B. McCrillis, Treasurer of the World's Convention. Nearly all were accompanied by their families.

There were several instructive lectures given on the ship,

affording pleasure and profit to those who heard them. They were as follows: "Madeira" by Rev. J. F. Foster of Louisiana; "Gibraltar and its Place in History," by Principal E. I. Rexford of Montreal; "Africa," Bishop Hartzell; "Naples," Prof. J. I. D. Hinds, Tennessee; "Genoa and Pisa," Rev. S. T. Morris, Michigan; "Rome—The Eternal City," Prof. Ira M. Price, Illinois; "Divine Leadings in the Exposition Enterprise," Dr. C. R. Blackall of Pennsylvania.

On the seventh day of May we reached Gibraltar, that natural fortress which Great Britain has now held for over two hundred years. As we looked at this rock for the first time we recognized it at once. It lacked only one thing in order to make it look perfectly natural, and that one thing was the word "Prudential."

About the first thing we heard from shore, to our surprise and delight, was that Bishop Hartzell was there ready to join us, and that Mrs. Hartzell was awaiting us at Algiers, the Bishop having succeeded in getting out of Funchal by another steamer.

We drove around to the neutral strip of land between the English and Spanish possessions. Here we found the soldiers of these two great nations on picket duty, pacing their beaten paths on either side of the neutral land, watching each other with as much care as if the nations they represented were in active hostilities. And here these guards are maintained while the centuries pass.

But we could not leave Gibraltar without a missionary meeting, and so we were driven to the mission rooms where the various missionaries of the city had assembled to meet us. Their work here is mainly among the soldiers and seamen. After an interesting meeting lasting an hour, we raised about one hundred dollars for their work and returned to the Romanic.

About one o'clock on the eighth day of May our ship entered the bay of Algiers. Long before we came to anchor

E. K. Warren,
President World's Sunday-School Convention,
1904-1907.

W. N. Hartshorn,
Chairman International Sunday-School Executive Committee.

Dr. Geo. W. Bailey,
Chairman World's Sunday-School Executive Committee.

A. B. McCrillis.
Treasurer
World's Sunday-School Association.

we could see the beautiful city from the deck. The hills sloped gracefully back from the bay, and as the houses are built of stone and plaster they appeared pure white in the bright sunlight. The city made a fine appearance from the deck of our steamer. You could not distinguish between the palaces and the hovels.

After the health officers were satisfied with our record the long stairway was dropped beside the steamer, and one by one we passed down and were rowed ashore. Here for the first time we met the Muhammadan on his native soil and witnessed the poverty and wretchedness of his people.

The local missionaries and many who had come in from their posts on camel and horseback to meet us assembled in one of their little mission rooms, and thither about fifty of us were escorted while the rest of our party was driven through the city. We have space for only a few words concerning this noble band of men and women who are there on the firing line, giving their lives in the attempt to break down the Muhammadan barriers in order that this people may be brought to a knowledge of our blessed Master. So far they have had little encouragement. There have been, of course, some converts, and we listened with much pleasure to some of them as they testified of their new life and of the joy of their Christian faith. But no perceptible break has been made in the ranks of Muhammadanism, and yet these noble men and women, veterans as they are in the work, with little encouragement, and receiving only a scant living, toil on. Such faithfulness and perseverance must win in the end. We will never forget our visit to this little mission, nor the inspiration received from Miss Trotter, Mr. Cook, and the many others who are giving their lives to this work.

After our visit to the mission we were escorted through the Muhammadan quarters of the city. We shall not attempt to describe the wretchedness we witnessed as we saw this people in their daily life.

You must not understand that all of Algiers is in this degraded condition. The city aside from the part known as the Arab quarter, where white and black huddle together in miserable hovels, is very beautiful. The French government has done much for Algeria, and the French Methodist Church, a small organization, is maintaining a mission in Algeria. The other mission posts visited by us, important as they were, could not be compared with the mission at Algiers. Here the work to be done was so great and the workers so few that our hearts went out to them. We spent an hour driving through the better parts of the city and a little time in shopping, and returned to our steamship home late in the evening tired and hungry; and while satisfying our hunger in the brilliantly lighted saloon, with every one relating the experiences of the day, and with the orchestra playing its finest, we steamed out of the harbor of Algiers and bade adieu to the African continent.

That night as we steamed away from Algiers we held another missionary convention in the dining saloon of the Romanic. Our president, Mr. Warren, told us of a friend of very limited means who had given him a small sum of money to contribute to the various benevolent causes which might be presented during our cruise. Mr. Warren stated that when he himself had tried to decide what he ought to give, the amount this friend gave from his scant allowance bothered him greatly. This proved contagious; that friend's benevolence bothered many of us, and we had to raise the amount of our own contributions to get rid of him.

When our offerings were totaled we found that $5,100.00 were raised for the missions in Algeria. We supposed we were on a Sunday-school excursion, but found we were on a great missionary tour and were associated with men and women who had been trained in the art of giving. After relating our experiences and offering prayers in behalf of this great mission work, we joined hands around the dining saloon and sang, with light hearts,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

A meeting of the women to organize the Romanic Woman's Algerian Mission band was called. Mrs. E. K. Warren was elected president and Miss Miller, of Baltimore, secretary and treasurer, and they raised about $800.00 in order to put two extra women missionaries in the field.

But there were still greater things in store for Algeria. Bishop Hartzell called a meeting of the Methodists on board the Romanic to consider the question of establishing a Methodist mission in Algeria. About fifty responded. They organized by electing C. C. Stoll, of Louisville, Ky., chairman, and W. G. French, of San Francisco, Cal., secretary. They adopted a resolution recommending that the Methodist Episcopal Church take up the work in Algeria, and in support of that resolution a special subscription was taken. Through the efforts of Bishop Hartzell, ably assisted by Mrs. Hartzell, nearly $50,000.00 was secured. This fund was not raised entirely among the Methodists, but many pilgrims from other churches contributed to the fund.

Upon another afternoon a Sunday-school convention was held. There were many short addresses and experiences upon the subject, "Organized Sunday School Work and What it has Done for me." Mr. Marion Lawrance then presented the needs of the work, and a number of life memberships in the International Association, at one thousand dollars each, were subscribed for, and before the meeting closed $11,000.00 was raised for the International Sunday School Work.

After two nights and one day in the blue Mediterranean, early on Friday morning, May 10, we sighted sunny Italy and, finally, Naples in the distance on the cliff, a large and beautiful city. Soon after we entered the fine harbor in

front of the city and dropped anchor. Immediately our ship was surrounded with peddling boats, boats with divers, musicians, dancing girls, and numerous other small craft. An hour or so later we were transferred to the shore, where carriages were waiting to give us a three hours' ride through this beautiful city.

Naples is a large city filled with street venders and beggars. Wherever our carriages would stop we were at once beset with them. We visited the National Museum, the Aquarium and the ruins of Pompeii on the first day of our stay at Naples. On the second day we made a trip to Baiae, the old watering-place of the wealthy Romans. We had a long, dusty ride, past the tomb of Virgil, through the long tunnel, visiting the crater of an old but not entirely extinct volcano and the ruins of several temples. One of the most interesting places visited was the little city of Pozzuoli, which was formerly known as Puteoli. This was where St. Paul first landed in Italy, as recited in the 13th verse of the 28th chapter of the Acts. We stopped at a strictly Italian inn for our first strictly Italian meal, consisting of rolls, macaroni, little fish, potatoes, salad, fruit, cheese, and Poland water. Who will ever forget the Poland water?

At seven o'clock, Saturday evening, May 11, we steamed out of the harbor of Naples, and for a long time from the deck of our steamer we watched Mount Vesuvius and the lights of the city, until darkness finally shut them out. The next day was Sunday, and as usual we had our Sunday services. Dr. Stahr of Lancaster, Pa., preached; on Sunday May 5, Dr. Rhodes of St. Louis preached to us. About six in the evening we reached Genoa. There was a throng of people at the dock tarrying to see the arrival of the steamship. A large steamship of the German Lloyd line was just leaving the harbor, and so there was much to occupy our attention.

We did not want to land until morning, but the steamship

company was more anxious to part with our company than we were to part with the good old ship which had brought us so far. We were required to go ashore. So after sixteen days of travel by water, visiting many interesting cities and seeing many strange sights, after forming many friendships which we trust may be as lasting as time itself, we took our final departure from the Romanic and were soon located in the various hotels of the old but beautiful city of Genoa.

Aside from being the birthplace of Christopher Columbus, Genoa is most noted for its *campo santo*, or cemetery, as we would call it. Nowhere did we see so fine or so many modern sculptures in marble.

Tuesday, May 14, we started by special train for Rome, stopping long enough at Pisa to visit the leaning tower, of which we all remember seeing pictures in our early geographies. We climbed to the very top, rang all its bells, and wondered how the old tower had stood so long without tumbling over.

We reached the Eternal City about 10:30 that night, and as we were driven to the Hotel Quirinal we were astonished to find a modern, up-to-date city, brilliantly lighted, electric cars passing to and fro, and in every way resembling a modern American town.

The clerk at the hotel spoke English quite as well as we did and at once assigned us to commodious rooms on one of the upper floors. Our rooms in the hotel chanced to be facing a large theater. The performance was still going on. We could hear the orchestra and the occasional applause of the audience, and soon the crowds came out to their carriages, motor cars, and other vehicles; and we could not help wondering whether this was Rome, the city of ancient ruins of which we had been studying and reading all our lives, and whether it was taking on again the prestige and glory of ancient times, and whether another fall awaited it. But sleep soon banished all such thoughts.

We awoke to find that we were indeed in the Eternal City, and that we were a part of the largest Protestant gathering which ever assembled in Italy.

The Cruise of the Neckar

By Philip E. Howard.

They were pilgrims on their way to Rome, swinging slowly into the great highway leading to the open sea. They were Sunday-school men and women and children from the four quarters of the globe, outward bound to the World's Fifth Sunday School Convention. But on that bright morning on the Hudson, when the gang-planks had been housed behind the white gates of the Lloyd dock, and the faces of cheering friends were growing dimmer as that widening distance from dock to ship grew wider, not all roads led to Rome just then, but every little road and by-path led straight back to the receding pier-head, where loved ones stood with flags and flowers and handkerchiefs fluttering in the fresh breeze.

The Neckar bowed her way into the stream, and turning slowly, bore away down the harbor, while we of the ship's company watched that distant pier-head, where others were turning shoreward as we turned seaward, they to take up our work, and we to gather the fruits of their self-sacrifice.

We had hardly cleared the Hook before we began to realize that the one hundred and fifty-four cabin passengers on the Neckar were not unlike one big family. As the ship straightened out on her course, and the land became a gray mist on the horizon, the ship's company in the cabins began to find itself; and because there was a common bond and a common purpose, the finding was done without the selfishness which spoils goodfellowship and dulls the edge of enjoyment in travel.

We gathered for morning prayers in the lower dining-saloon on Sunday, with glad and thankful hearts. Each one

The "Neckar" of the North German Lloyd in the Harbor of Naples.

of us had received from the World's Sunday School Executive Committee a beautiful copy of the Jerusalem Manual of Worship, Rome Edition. Our leader was Dr. George W. Bailey, of Philadelphia, Chairman of that Committee, and the meeting was a *prayer*-meeting. It is one thing to talk; and it is another thing to lead. Dr. Bailey led us in a meeting that amounted to nothing less than a spiritual experience. God's will our will was the thought of it all. The room was crowded. There was scarcely time in the brief twenty minutes of service for all who desired to speak a word or offer prayer.

In the large dining-saloon we held our morning church service. Swivel chairs were pews, the swaying, lifting deck was the floor of our house of worship, and the oblong, brass-bound ports in the low-studded room were the cathedral windows in two colors—the blue of the sky and the deeper blue of the sea. The Reverend E. E. Braithwaite, of Massachusetts, preached from Galatians 3:23–26, the Rev. W. T. Shattuck of the same state offering the opening prayer.

The Neckar Sunday School met at half past two on that memorable Sunday, organized by departments and classes, with the writer as superintendent. It was a long walk to school for teachers and scholars alike. Allan Sutherland of Pennsylvania, and Will R. Stuck of Arkansas, were associate superintendents. The secretaries were Harry L. Parkinson, of Pennsylvania; J. K. Campbell, of Michigan, H. W. Meyers, of Louisiana, and Miss Bessie E. Chapelle, of Pennsylvania; the treasurers, Copley O. Meacom, of Massachusetts, and W. C. B. Moore, of West Virginia, two of those who were successful in securing a ticket for the round-trip under The Sunday School Times plan; librarian, John B. Meyers, of Louisiana; Primary Department, Miss Mabel Norris and Miss Florence B. Kohler (another Times worker), of Pennsylvania, and Miss Bertha L. Howard, of Michigan; Home Department superintendent, Mrs. E.

B. Waterhouse, of Honolulu, assisted by Miss Louisa Myers, of Louisiana, and Mrs. Oliver L. Watson, of Illinois; chorister, W. G. Landes, and pianist, Mrs. W. G. Landes, of Pennsylvania. What other Sunday-school held on April 28, unless it be the Romanic School, could say that its scholars had come so far to attend its session!

It was a cosmopolitan company about the tables. We studied the International Lesson for the day, and, preceding this study, Mrs. Layyah Barakat, a native Syrian, known throughout America by her lectures on the Orientalisms of the Bible, gave us a glimpse of the Oriental setting of the lesson. The Home Department superintendent, from Hawaii, and her Visitors called upon those who were confined to their staterooms, while the lesson study was in progress. And when school was about to close, the benediction was pronounced by the Rev. J. G. Dunlop, of Japan.

Nothing was more beautiful in the first session of the Neckar Sunday-school than the birthday recognition, when Miss Grace Bailey and Miss Annie Schlatter, of Pennsylvania, came to the "platform" and received a Chautauqua salute, while we sang "Blest be the tie that binds our hearts in Christian love." Nor was the session lacking in recognition of up-to-date Sunday-school standards; for one scholar who heard his teacher say that he didn't feel prepared to teach the lesson, promptly said, "Then I guess I'll go to another class,"—which he did!

On that evening we held a praise service in the main dining saloon, singing hymns in German and in English. The Rev. Dr. C. Golder, of Ohio, the Rev. J. A. Solandt, of Massachussetts, and Mr. E. T. Moore of Ohio made addresses, and Mr. H. H. Mercer, of Pennsylvania sang a solo. Our mid-ocean morning prayer-meetings were led by Prof. De Forrest Ross of Michigan, by Mr. Mercer, and by the Rev. R. W. Thompson of Pennsylvania, and we were introduced to the Azores by evening travel-talks from the Rev. W. T. McClure of Mississippi, the Rev.

D. W. Chipman of Nova Scotia, and the Rev. R. C. Cleckler of Georgia.

Our week-day evenings in the dining-saloon have developed talent amazingly. Mrs. Barakat gave us an address that one delegate aptly called "an Oriental poem" on the "Palm Tree of the Desert;" Mr. George T. B. Davis, the devoted young apostle of personal work in the Torrey-Alexander missions in England and America, spoke to us on our own duty toward this work of hand-to-hand soul winning; Mr. Allan Sutherland, of the Presbyterian Board of Publication, read an intensely interesting paper on some of the great hymns of the centuries, more fully treated in his recent book, "Famous Hymns of the World." And for the sake of the many young people on board (of course the older ones didn't care especially about it!) there was an entertainment of such remarkably good home talent that we were applauding and laughing until nearly ten o'clock—which was late for a Neckar meeting, under the law set forth by the Cabinet to whom was given the conducting of our meetings. And who can ever forget our unique "newspaper" not printed, but read aloud!

Here, as elsewhere, it is the inconspicuous, the unseen, that counts. There is a small room half-way down one of the long passageways, and in that room toward sunset day by day you might find, if you should enter, a little group of men upon their knees. And when the prayer is ended, the men very naturally get to talking over the central work of the Kingdom—individual work. More than one man in steerage and crew and cabin has already felt the touch of a hand outstretched to help him, because of that small group of men down on their knees.

* * * * *

It was a cloud at first, lying low upon the eastern horizon, then the faintest hint of a sharper outline than the edge of a mist, and as the sun climbed higher, its rays fell full and clear upon the seaward crags and rolling hills and towering peaks of St. Michael's in the Azores. We had crept along

under the shadow of Pico Island during the night, lifting its head more than seven thousand feet above the sea, and falling sheer to the sea-bottom two thousand feet below, a huge volcanic cone uplifted by titanic forces of earth's deeps. Lights from the shore had sent their slender gleam over the dark waters to us as we passed, and the spire of Pico was a shadow against the stars to the north. But now St. Michael's was coming to us out of the sea, with no shadow of darkness about it, and Ferraria Point gave us welcome.

Above the ragged fringes of the island were soft and pleasant fields on rolling foothill land, not unlike some glimpses of the Irish coast-country, completely covered with thrifty farms, set apart by deep hedge-rows, and bearing aloft in the morning wind huge windmills, busy with their tasks in the early hours of the day.

We rounded the bold breakwater of Ponta Delgada, and the hoarse bellow of our signal startled the waterfront to life. It was a breezy morning. Volcanic rock skirting the shore spouted little jets of foam as the harbor swell came inshore. The white and blue and pink of the square-built, red-tiled houses rose above the black of the rocks in brilliant color. From the inner bend of the harbor fussy little launches hurried toward the ship, and shore boats of broad beam came down the wind, the Portuguese longshoremen resting idly on their sweeps, while the blades hung just above the water, catching the fresh breeze as impromptu sails.

It was a good fifteen minutes' pull to the quay. Our three oarsmen were stroked by a sturdy, brown-skinned fellow, who might have been one of Clark Russell's fo'c'sle hands. I could not resist the temptation, so I laid hold of the sweep with him, and "hipped" for the crew, until we sent the stroke to a lively clip, to the great glee of the laughing Portuguese and the mock consternation of the passengers. And the opportunity for exercise was so genuinely golden that Dr. Bailey, too, was soon involved with this motley crew, and bent to the oar his energetic muscles. But that

is a way he has when any one can be helped by his hand on the oar in any kind of task.

We rounded a sharp sea-wall of masonry, and glided into the landing-place. A crowd sat or stood along the surrounding steps and walls, and many windows in the white-washed and pinkwashed and blue-frescoed houses held little groups of onlookers as the Americans climbed the landing steps to be met by their guides.

They say that the Public Gardens are the great sight of St. Michael's. It may be so. In those gardens there is a vast variety of plants and trees, and flowers in profusion. But we saw another garden where other flowers are cherished into bloom, a garden in which we of the pilgrimage saw much to be remembered. It was the little white church of the Evangelical Mission, with its company of devoted members, old and young, as they mingled with the pilgrims in a meeting of welcome and worship. If you were one of a hundred evangelical Christians in a city of thirty thousand persons of other faith, would you not welcome with gladness a hundred or more evangelical Christian workers from other lands?

The mission church and its day-school is the outgrowth of a work begun in 1882. Antonio Patrocino Dias and Henry Maxwell Wright were the pioneers in the work, with Miss Louisa Wright and her two sisters, Mary and Ellen, the three sisters still carrying on the mission. Within the church building our party from the Neckar were greeted with addresses of welcome, and some of our company, Dr. Bailey, of Philadelphia, the Rev. J. B. Ganong, of New Brunswick, the Rev. J. A. Solandt, of Massachusetts, and Mr. and Mrs. Landes, of Pennsylvania, took part in the service. The front of the room and the platform were crowded with children and young people, and one small American girl in our party enjoyed the meeting exceedingly, because she had an uninterrupted half-hour's quiet play on the floor with two barefoot Portuguese boys, whose unshod feet in church excited her liveliest interest.

When the three noble women whose lives have been put into the mission stood before us and we sang "Blest be the tie that binds," and when Miss Louisa Wright, with shining eyes and the face of a saint, gave us a message as Christian workers, I am sure that on this mid-ocean outpost of Christian progress we saw the real gardeners of St. Michael's.

The next morning at breakfast the doctor left the table hurriedly. By and by word came to a few that one of the Italian passengers in the steerage had reached the end of his voyage. They say his family awaits him—his wife and his little children—in Italy. He is to be laid to rest at Gibraltar, and when the steamer reaches Naples, who knows how unspeakably deep will be the grief of those who look for his coming? I hope that in some other landing-place, beneath a sky more peaceful than even the Italian sky, that little family may be reunited.

* * * * *

On Sunday, May 5, the spirit of speakers and hearers was never more sensitive to the messages of the day. To hear the Rev. Gust. F. Johnson, of Rockford, Illinois, tell with fine simplicity the story of his life, was to hear a chapter out of the book of God's redeeming power over the lives of men. To hear the Rev. J. G. Dunlop, of Japan, the Foreign Secretary of the new Sunday School Association of Japan, tell the story of Japan's progress toward Christianity, was to hear a remarkable chapter out of the book of missionary miracles. And it was a privilege to attend the second session of the Neckar Sunday-school, under the superintendency of Mr. H. G. Shaw, of Newark, New Jersey. The birthday of little Olive May Smith, of Pennsylvania, was recognized with the Chautauqua salute. Our services for the day closed with evening worship, with addresses in German and in English respectively, by F. W. Rueckheim, of Chicago, and by the Rev. J. E. Byrd, of Mt. Olive, Mississippi.

While the convention was thus really in progress, the two

Delegates on the "Neckar."

ships were nearing Gibraltar. They did not speak each other, though the Neckar was close upon the wake of the Romanic. We were prepared for our little visit to Gibraltar by travel-talks on Monday evening from Mr. Dunlop, the Rev. J. A. Solandt of Massachusetts, and the Rev. R. W. Thompson of Pennsylvania, Mr. Charles Mayer of Cincinnati, presiding; and by our prayer-meeting the next morning, led by Mrs. J. W. Lake.

Tuesday morning we caught our first glimpse of the coast of Spain, and of the steep, tremendous bluffs and mountains of the African coast. First a sandy shore to the north, low dunes and beach hummocks, then Cadiz, nestling white among the hills, then Trafalgar (can you hear the boom of Nelson's guns over the waters yonder?), then Point Tarifa, whence the Moors once watched like eagles to levy tribute upon passing ships, and hence our word "tariff;" but no Gibraltar, even though we had entered the Straits, and Africa loomed dark to the south.

Above the heights of Tarifa another higher, jutting crag crept along the sky-line, and we began to see Gibraltar—only began; for it does not leap into view, as the lion couchant of the familiar pictures. You come upon it gradually, a huge, looming, towering mountain, like an island near shore, sloping toward land and toward sea, lying athwart your vision as you swing slowly in toward the bay which lies to the west of the rock. And you do not see the lion until you have gone ashore and over to the north of the rock.

Enormous is a word not to be slipped in without consideration. Gibraltar *is* enormous, overwhelming. As your ship rounds into the bay, you follow with amazement the rough outline from Europa Point to the signal station on the top of the rock, and down again over the plainly visible obsolete galleries to the north, and the houses of the town along the northerly and westerly slopes. It is not from the west a bare and forbidding pile, but a craggy mountain, with trees and shrubs and flowers clinging to its sides. You

do not see what is behind the greenery. It is forbidden to remove any part of the foliage, for Gibraltar must not be thus unmasked by ignorant or wilful hands. Who knows how many guns would rain fire and iron out through the thick branches of trees, from galleries by no means obsolete, out through the pleasant flowery terraces, if Gibraltar should be affronted?

Once on shore, you are on British territory. The white-robed Moor at the landing stage, the excitable Spanish cab drivers, are in the picture, but the background is British—solid, trim, complete to the eye, though the making of Gibraltar never is ended. The Captain of the Port, and the English and Scotch brethren from the rock are all courtesy and heartiness. They had risen earlier than the sun to receive the Romanic, and now in mid-afternoon their kindly zeal was not abated.

Up from the water-port we hurried in a swaying carriage behind a vigorous pony, into the narrow, smooth, and spotlessly clean streets. Here are sailors and soldiers from the four corners of the world; here the turbaned, barelegged, and sandaled Moor moving with silent dignity through the crowd of military and naval men, and wide-eyed, inquisitive tourists. The streets twist and turn sharp corners, climb steep precipices, wind along through charming gardens, or close to the stone walls of fine barracks and public buildings, many a roadway being cut in the face of the rock, and buttressed and walled against disaster. Solidity and thoroughness meet one on every hand.

We paused at the foot of the Alameda, the parade and public playground. Boys are playing cricket. Soldiers in khaki are strolling about. We climb the steps at the head of the parade and stand beside the monument to General Elliot, the great defender of the Rock. He was a daring fighter, and yet so tenderhearted that when he burned the besiegers' barriers to the north of the Rock, he tried with his own hands to save some of the helpless Spanish soldiers

from the fury of the flames. As we stand before his monument, little children are clambering over the guns on the terrace, and playing their harmless, happy games along the flowery paths. I believe the General would like that afternoon scene, and that the fighting blood in him would be stilled as he smiles upon the children at play over the guns now silent.

We drove to Lenia, the wretched Spanish town beyond the neutral ground. Beggars hung expectantly along the dusty road, running feebly beside the carriages in hope of alms. Beyond us stretched a high wire net-work fence, designed to keep tobacco-ladened dogs of the Spaniards from crossing into Spanish territory with smuggled tobacco from Gibraltar.

Back on the great Rock once more, we had a glimpse of the mission work for sailors and soldiers. More than four thousand soldiers are stationed here. Some fifty thousand men pass through the station every year and scatter to the four corners of the world. It is a tremendous missionary opportunity on the Rock, now the headquarters of the Atlantic Fleet, and of the Second Cruiser Squadron. At one time or another nearly every ship in the British navy will call at Gibraltar, sending a steady stream of blue-jackets and marines into the town and out again. They are by no means neglected. There is the King Edward VII Soldiers' and Sailors' Institute, begun in 1877 as the Gibraltar Soldiers' Institute, on the plan of those at Aldershot and Woolwich, with Captain and Mrs. C. H. Hill now as its superintendents; the Salvation Army Naval and Military Home, in charge of Staff-Captain George H. Souter; the "Welcome" Soldiers' and Seamen's Home, in charge of the Rev. A. B. Sackett; Soldiers' and Sailors' Mission Home, with Miss Renfrew as superintendent, and W. Marshall as soldiers' missionary; Gibraltar Seamen's Mission, whose president is the Rt. Rev. the Lord Bishop of Gibraltar. These institutions do everything within their power to make

the sailors and soldiers feel at home within their hospitable doors, very much as our Young Men's Christian Associations do.

The Neckarites met in the "Welcome" in the evening. On my way to the meeting-room, I talked with Robert Vining, a square-jawed, stocky young sailor from the "Black Prince," about the work. His face lighted up when I asked him if he was a follower of Christ. He said, "Yes, sir," very heartily, and then he added, "I think I would never leave the ship when here unless I could have a place like this to come to." And his feeling for the "Welcome" and other similar places is shared by thousands of courageous young fellows who dare to live a clean life on ship and shore.

The meeting that night brought together for the first time the denominational and other leaders in Gibraltar in a united service. The Very Rev. D. S. Govett, M. A., Dean of Gibraltar, Church of England chaplains, Wesleyan and Presbyterian chaplains, and a Salvation Army Captain, sat upon the platform and extended a generous greeting to the Americans. There were brief addresses and words of brotherly congratulation, and as the meeting closed we stood in silence while the venerable dean, a tall and distinguished figure, gave us his benediction. No one in that meeting can ever forget the dignity and the tenderness of that blessing.

We passed into the brightly-lighted streets and made our way to the water-port. Our Gibraltar brethren had made our visit memorable, while we inquisitive Americans had plied them with questions, and had shown our appreciation in such other ways as we could. One of the young chaplains said wonderingly to one of our party, "Are you Americans always like this,—so optimistic, so energetic? Or is it the vacation spirit that possesses you? You never seem depressed. You know we have here what we call the levanter,—a cloud that hangs over the Rock and makes us all gloomy. Do *you* ever have such an experience?" Oh,

thoughtless guests that we were! The American is an optimist, but he has his levanter—sometimes. He doesn't mean to let any one know much about it, and its cause is not always apparent. Some of us felt the touch of its shadow when we had to leave these noble fellows working out the Master's will for hearts that are often as hard as the Rock itself. The chaplain was cheered by our assurances that we were not always quite so happily effervescent, as he presently saw, when the shore friends and the Americans gathered by the landing and sang some of the old, sweet parting hymns together.

Just as the tender started from the pier, my sailor friend, Robert Vining, and I clasped hands over the rail. I wonder where we shall meet again? He stood with those on the dock who sang and cheered as we pulled out into the bay. Search-lights cast their beams toward Algeciras, sweeping the bay, and picked out sharply ship after ship at anchor. They are the keen-eyed silent watch-dogs of the night. They look down from tower and wall, piercing the darkness with their revealing gaze. And far above them hangs a tiny light over the Rock, where the signal-station stands ready to speak round the earth.

We slipped away into the soft Mediterranean night on an even keel, and the lights of Gibraltar fell astern. I wonder if those youngsters playing on the Alameda guns have gone to sleep in their small beds, and what Bob Vining is thinking as he takes to his quarters on the "Black Prince" in the drydocks?

* * * * *

After Gibraltar, Algiers. After the night pierced with searchlights from the Rock, the broad day flooding the ship, not with seas, but with sunshine, and the waters around us a deeper blue than the sky. We could see for hours the broken, mountainous coast of the Dark Continent. Dolphins sported about the ship. The land played tricks with us, running back into the haze to the south, and then standing

out again into the open, like a ship beating her way to eastward.

At prayers we followed a responsive service prepared by the Rev. Dr. H. C. McCook of Pennsylvania, not among our company, yet one of the leaders of America's pioneer Sunday-school heroes.

The "Neckarites" became athletes in the afternoon, under the leadership of a committee headed by Allen W. Blake, of Massachusetts, and the after-deck presented a scene rivaling the Olympic games. The names of the contestants, especially in the tug-of-war, are mercifully omitted.

In the evening we heard three illuminating talks on Algiers,—on its history by E. T. Moore, of Ohio; on its religious life by the Rev. Randall Lookabill, of Baltimore; on its points of interest by the Rev. W. T. Shattuck of Massachusetts.

At ten o'clock that Wednesday night we caught the first beams of the great revolving light on Cape Tenez, standing two hundred and ninety-two feet high, one of the magnificent French electric lights, and visible thirty-four miles away. At one o'clock the gleam of that light on the clouds could still be seen from the bridge. They say these French-made lights are the finest in the world. Isn't it significant that Louis Sautter, head of one of the great French lighthouse concerns, has stood pre-eminent as a leader in Sunday-school work in his own country?

In the quiet of the early morning the Neckar slipped past Cape Caxene, and by the time we were astir the ship was rounding the Mole; then Algiers lay white and gleaming before us. It was Paris along the quays; Jerusalem to the right; Cadiz to the left, and far on the heights of Mustapha Superior it was all greenery and color, villas and palaces, and the fine rolling country of the Sahel Hills.

Once on land we drove on rock-smooth roads through Algiers the superb, and Algiers the odorous and unclean. Here, seated on a rock jutting out from above the roadway,

is an Arab in faded robes, sewing earnestly on a garment he holds across his knee. There, by the roadside, are two beggars, tall, almost powerful in build, with their soiled headgear and ragged robes, drinking, and laughing as they drink, from a bubbling fountain. They seemed to be laughing toward us, if not at us. But they were smiling delightedly at Mr. Cuendet, our missionary companion, he who has translated the Bible into the Kabyle tongue. "They are some of my beggars," said Mr. Cuendet in answer to my look of inquiry. "They are glad to see me. I started a work for them, believing that if our Lord were here he would begin with them."

"And what is the name of those men by the fountain?" I asked.

He studied them closely for a moment, and then shook his head dubiously. "I'm not sure," he answered. "They are many, you know, and their names are much alike. But," he exclaimed eagerly, "I have all their names in a book." I would like to have seen that book. The names hardly distinguish the poor fellows from one another, yet they are written in at least one book, which may yet be a record of new life for them, homeless wanderers that they are. And so primitive is their knowledge, so simple their views, that often as Mr. Cuendet passes along the street, he is addressed not by his own name, but by the name of his Master. The beggars may forget the missionary's own name. They do not forget his Master's. Is it not something to remind men of that name, and not of our own, when they merely meet us by the way?

In a lovely garden on the upper slopes of the town is the Musée National des Antiquités Algériennes. One figure in the collection drew us thither,—the recumbent plaster cast of Geronimo, that young Christian who in the sixteenth century was thrown by Ali Pacha into a concrete mold, and in that dreadful death bore witness to his faith. In that block of concrete used in the walls of a fort, the form

of the martyr was cast in the surrounding stone, and in 1853 the block was opened, and a plaster cast was made by the sculptor Latour. The light strikes down to-day through the high windows upon the white form as it speaks in unmistakable lines of the agony of that terrible hour centuries ago, and its witnessing for the faith still goes on.

To the foreigner, the center of interest in Algiers is the Arab quarter, that closely-built, densely-populated, benighted part of the city, where the streets are hardly more than six or eight feet wide, and are, in more than one place, nearly overbuilt with jutting windows. Little sunlight touches the pavements of stone, save at high noon; less light seems to shine in the faces one sees peering out from dark shop-doorways, or turned watchfully up and down the narrow canyons of the steep and crooked streets that wander brokenly up the hillside.

In the heart of it all is an Arab house, where Miss I. Lilias Trotter and ten other workers carry on a mission work under the name of the Algiers Mission Band. On the first floor is a meeting-room. It was once a Muhammadan mosk. It is a little room about fifteen by twenty feet, its roof arched and vaulted, supported by heavy pillars, and lighted by a single narrow skylight over the platform. Small lamps are hung on the pillars, and the walls are whitewashed, after the Arab fashion. In that small room ninety of us gathered, some standing, some seated on the stone floor, others on benches around the wall, and listened eagerly to the missionaries' stories of their work, and not less eagerly to the personal experiences of dark-skinned converts who were willing to give up everything for the Master. To one of these, Omokrane Baiha, Mrs. Howard handed her birthday-book after the meeting, with a request for his signature. His face lighted up as he gladly complied with her request. There was a look about him and a bearing that marked him as different from other young Arabs whom we had seen lounging in doorways, or strolling along the pavements.

Missionaries in the Court of the Algiers Mission Band.
(Miss Trotter is standing in front of the left-hand pillar.)

Had he seen other visions than had come to them? As he wrote his name, Mrs. Howard read, just opposite to it in the little book, words which seemed to have been written especially to tell the experience of the young convert in his new allegiance:

> "No king so gentle and so wise.
> He calls no man his subject; but his eyes,
> In midst of benediction, questioning,
> Each soul compel."

We went up the narrow stone stairs, and into the upper rooms of the house, opening into the typical court of the Oriental dwelling. The missionaries served Arab coffee and sweets there and in another room. Around the cloistered sides of the court were hung missionary maps and specimens of native handiwork, while a giant negro, in turban and white garments,—Belad, black as night, a convert out of the Soudan country,—waited upon us smilingly.

Behind a curtained doorway we learned that native women were at work, and with them little children were singing. It is sometimes hard to be a man. Only women were supposed to be admitted to the rooms beyond the curtain. But at the suggestion of one of the missionaries, the conventional barriers were removed for the time being, and some of us were led into the little temporary work-rooms where the women were weaving, or preparing the native couscous, a delicious stew of meat and rice, for the guests of the day. In the center of the group along the wall sat a woman young in years, whose large eyes and gentle face revealed a sweet and lovely spirit within. And she had been horribly beaten by her husband when she was mourning by the side of her dead child. Islam has its disadvantages for women and children! The life and the land of the people are scarred by its blight wherever it holds sway.

Beyond the room in which the women worked was one in which children worked—and sang. They are the hope of the missionaries. Among the children the chief work is

done. They are the material through which the light will yet shine for North Africa, a land where in the third century there were no less than five hundred and eighty bishoprics along the coast from Cyrene to the Atlantic. The visit of the Rome delegates to Algiers resulted in the raising of about fifty thousand dollars for missionary work in North Africa,—but that is a story worth telling by itself.

The Arab quarter at night is tabooed territory for the foreigner. Yet some of us went there after dark, and climbed the steep streets, not gruesomely dark as one might suppose, but lighted with Welsbach lights! We were eyed curiously by many a tall and silent Arab, shuffling softly by us in the shadowy defiles.

The tender was waiting for us at the quay when we returned to the water-front. Our little party went on board the small steamer, but Dr. Bailey and I lingered on the shore. We could see the lights of the Neckar out in the harbor. Behind us was the city, brilliantly lighted along the water front, and reaching dimly away into the shadows of the night where home-lights twinkled among the trees of the hillsides above the town. It is easy to fall to the level of the hunter for human curios when a stranger in so strange a land. It is easy to forget the soul of the Arab, the Kabyle, the lonely men from the desert Beni Moussa, who never bring their women to Algiers, and whose labor is bent ever toward a prosperous home-going. Dr. Bailey beckoned to me silently, and we walked a few paces along the quay among the great mounds of merchandise awaiting shipment. "See!" he whispered, pointing to a heap of clothes on the ground in the shadow of a pile of goods. I looked, and the mass became a man, sleeping soundly,—sleeping after his day's work, a roustabout, a stevedore, probably; not a mere heap of curious Arab garments, but a man. Has he a home? When the dawn arouses him, what hope will stir within him as he opens his eyes to a new day? Who would care if he should never awake? We did not disturb him, but he disturbed us. It is well that the heart of the Christian

thus be compelled to restlessness under a keen sense of the world's need.

The last whistle of the tender sounds, and we are soon rounding the towering bow of the Neckar, with the comfortable glow of her cabins shining upon us as we reach the embarking stairs slung by her black sides. There is the laughter of friends along the decks, the display of the day's purchases, and then the slow swing of the ship as her anchor comes in, and her engines throb once more with life. We pick our way out by the buoys, and make for the open sea, while the lights of Algiers sink into the darkness far astern. For the missionaries in the Arab quarter a new light has been lighted to-day in the visit of the Americans. Perhaps, too, some of the missionaries may know that sleeping man by the quay, and his name may be in their book.

Algiers to many of us was a climax of the voyage to Italy, especially in its missionary aspects. On Friday Mr. Geo. T. B. Davis led our prayer-meeting, and Mrs. E. B. Waterhouse of Honolulu, Sandwich Islands, spoke on work in the Sandwich Islands. Mr. Albina, Clark's tour conductor, in the afternoon spoke on travel in Italy. In the evening the Rev. J. B. Ganong, of New Brunswick, Dr. Bailey, and the writer spoke on organized Sunday-school work. On Saturday morning the prayer-meeting was led by the Rev. Dr. J. T. McFarland, of New York City, and Dr. Andrew C. White, of New York, offered prayer. In the evening resolutions of appreciation were offered to Dr. Bailey for his devoted and tactful leadership; to the obliging Captain Harrassowitz, his officers and crew; to Mr. and Mrs. Landes for their most welcome musical help on the whole voyage, and to the excellent band of the ship. Nor could we forget the sweet music of the "Neckar Quartet," Messrs. Landes, Solandt, Meyers, and Mercer. We anchored in the Bay of Naples on that evening, and early on the following morning, May 12, we were among our hospitable Italian brethren.

The Convention Itself

By Philip E. Howard

Picture to yourself a fine stone office-building of majestically simple design, occupying a corner of a broad and busy thoroughfare, with crowds of men and women of many nations thronging its corridors and splendid church auditorium. Then let your imagination take you back thirty-seven years to 1870, when, along that same street on the twentieth of September, marched the battle-worn, victorious Italian troops, the Bersaglieri, who had entered Rome through a breach in the Aurelian wall, on their way to the Quirinal Palace, where liberty and unity were to be proclaimed to the land. Past the corner where the stone building now stands, within eye-shot of the palace, the troops marched triumphantly, and with them came a man drawing a cart of Bibles for distribution—a book before that day prohibited within the city walls. And now in that corner of the Via Venti Settembre rises the imposing Methodist Building, with its large audience-room for Italian services, an American church, Sunday-school room, Epworth League parlors, apartments, offices, and a fine printing establishment.

It was in this building that the great convention met, with eleven hundred and eighteen delegates, from thirty-seven countries and great divisions, representing forty-six denominations—delegates whose mileage would average nearly nine thousand miles.

It was a distinctively Sunday-school convention, missionary in spirit and personnel. From its inception, "The Sunday-school and the Great Commission" was the dominant theme throughout.

The convention was kaleidoscopic. Around the gallery of the white auditorium were flags of many nations; in the crowded seats were Egyptian preachers with their red fezes; white-bearded, keen-eyed American business men from the States, some of them round-headed like the emperors of Rome's golden era, and, like the emperors, leaders of men;

The Methodist Building,
where the principal meetings of the Convention were held.

here the blue-eyed Teuton close beside the olive-skinned, black-eyed Italian, or the alert, clean-cut Frenchman; here a sturdy Briton, and close beside him a slender Portuguese; there a missionary from Palestine or Turkey or Bulgaria or the Congo, and here a quick-witted, bright-eyed Canadian, or an earnest, eagerly-listening Greek. Was there ever such an audience? South Africa and Saskatchewan, Greece and Georgia, France and Finland, Turkey and the Transvaal, Palestine, Mexico, Norway, Scotland, Argentine Republic, Hungary, and Ireland and Wales and Japan and Poland and Mexico and the Isle of Man—and all singing the same hymns, worshiping one God and one Saviour, and one in their determination to make the most of the Sunday-school as the great evangelizing agency of our day and all days.

On Saturday morning a reception was given in the Hotel Quirinal to the missionaries and Committee members, and in the evening, a banquet was given by the President and the Executive Committee to the Italian Local Committee.

The evening of Saturday was devoted to greetings on behalf of various countries and bodies represented. Prayer was offered by the Rev. Dr. J. C. Massee, of North Carolina, U. S. A. President E. K. Warren, of America, whose wit, heartiness, and tact, and freedom from formality all through the meetings, had much to do with the effect of the sessions, introduced the Reverend Henry Piggott, B.A., President of the Italian National Sunday-school Committee, as chairman for the evening. The representation on the platform then was typical of every meeting, for greetings were brought by Dr. Hail, of Japan, Campbell Morgan, of Great Britain, Mr. D. Ballantyne, of Scotland, Principal Cotelingham, of India, Pastor Basche of Germany, and Edward K. Warren, of North America. An enthusiastic reception was given the young American Ambassador, the Hon. Lloyd C. Griscom, who heartily welcomed his fellow-Americans to Rome, and generously invited all the delegates from every land to meet him at the Embassy on Wednesday afternoon.

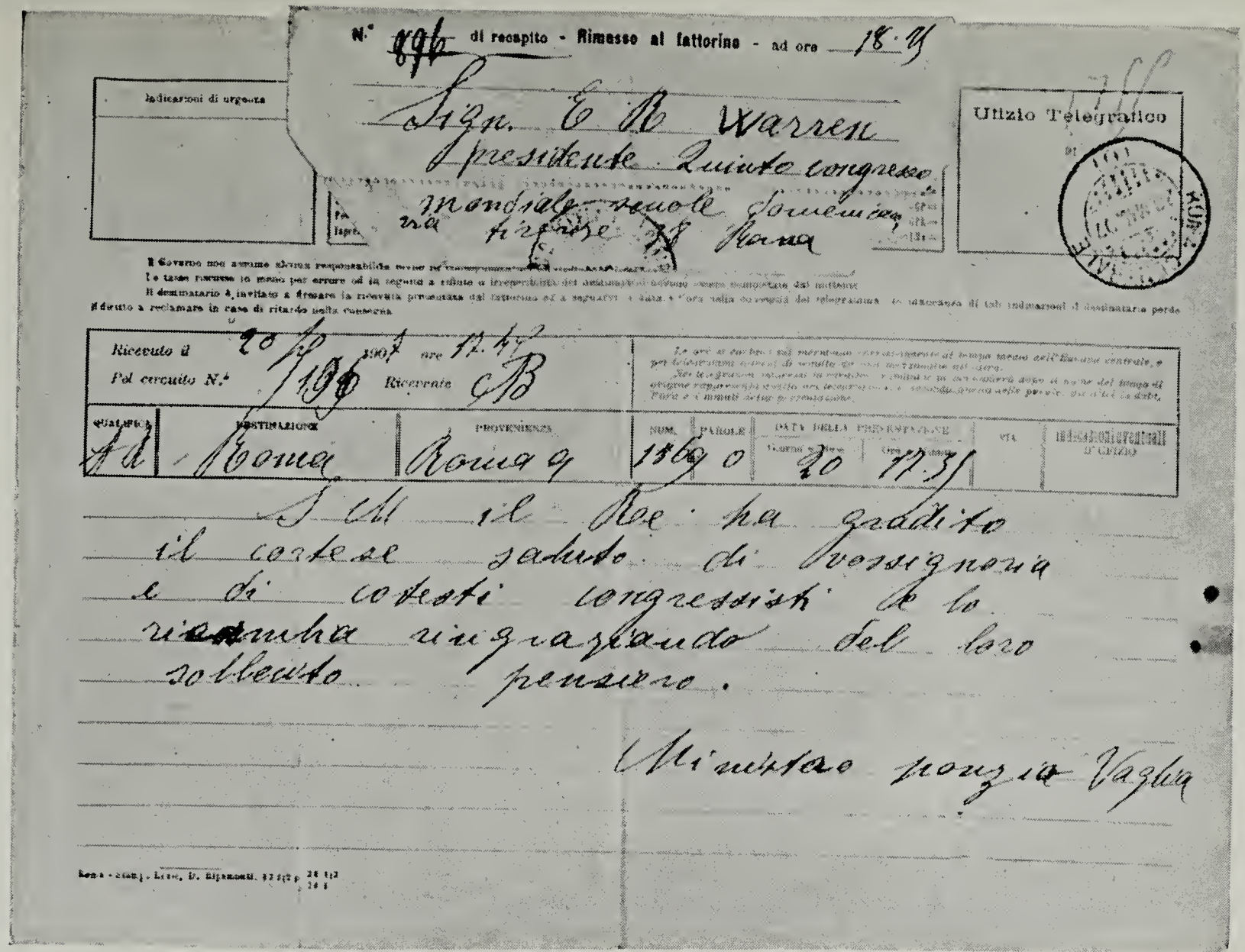
Sunday Schools the World Around

In opening the first session Mr. Warren said:

"Beloved representatives of the organized Sunday-school work of the world in Rome assembled, to hold the World's Fifth Sunday School Convention, greetings to all! It is a matter of great gratitude which I want to express for you as well as for myself personally, that from all parts of the world, some of us even from the uttermost parts, we have journeyed in safety and in health, so far as we are advised; and under such favorable conditions we are permitted to meet in this the Eternal City,—Rome. Great is the thankfulness which we all feel for this privilege. It gives me great pleasure to present to you as the presiding officer of the evening, the Reverend Henry Piggott, President of the Italian National Sunday School Committee."

Mr. Piggott said that his first duty was a very pleasant one—to send on behalf of the Convention a telegram to the King of Italy, which read as follows: "The World's Fifth Convention of Sunday-schools whose every energy is consecrated to the moral and religious education of the young, on initiating its labors, sends to your Majesty, the King, its fervid and respectful salutations and invokes the divine blessing on all the royal family. Signed, E. K. Warren, President World's Fifth Sunday School Convention." To this the King responded through the Minister of Public Instruction in the message on the opposite page.

Mr. Piggott earnestly commended the noble work of the Italian General Secretary, Prof. Ernesto Filippini, and recognized the remarkable character of the great convention in purpose and opportunity. "Sunday-school work is winning the world to Christ" he said. "That is your purpose, and you are here to study methods. The methods and strategies of yesterday are not for to-day. You have your eyes open to the movement of humanity, to the education and progress of the race, and you have come here to study how best to attach your methods and strategies to all this movement and progress and education under the world's



N.° 896 di recapito - Rimesso al fattorino - ad ore 18.45

Indicazioni di urgenza

Sign. E R Warren
presidente Quinto congresso
mondiale scuole domenicane
via Firenze 38 Roma

Ufizio Telegrafico

Il Governo non assume alcuna responsabilità [illegible]
Le tasse riscosse in meno per errore od in seguito a rifiuto o irreperibilità del destinatario [illegible] dal mittente
Il destinatario è invitato a firmare la ricevuta presentata dal fattorino ed a segnarvi [illegible] nella consegna del telegramma [illegible] di tali indicazioni il destinatario perde il diritto a reclamare in caso di ritardo nella consegna

Ricevuto il 20/9 1907 ore 17.45
Pel circuito N.° 196 Ricevente B

QUALIFICA	DESTINAZIONE	PROVENIENZA	NUM.	PAROLE	DATA DELLA PRESENTAZIONE Giorno e Mese	Ora e Minuti	VIA	Indicazioni eventuali d'ufizio
AA	Roma	Roma 9	1569	0	20	17.35		

S M il Re ha gradito
il cortese saluto di vossignoria
e di cotesti congressisti e lo
ricambia ringraziando del loro
sollecito pensiero.

Ministro Ponzio Vaglia

Roma - Stamp. Lire, D. Bijannoli, 17 1/2 p. 24 1/2 24 1

A Message from the King of Italy.

MR. E. K. WARREN, President of the World's Fifth Sunday School Convention, Via Firenze 38, Rome:
His Majesty the King appreciates your own and the delegates' courteous salute, and he reciprocates it, thanking you all for your thoughtfulness.

MINISTER PONZIO VAGLIA.

Divine Ruler. We greet you here to-night without a faltering note in our word of welcome."

Mr. Piggott was followed by the Reverend Arturo Muston, President of the Waldensian Church, who spoke as the representative of the church that was the first to start an extensive and regular evangelical work after liberty was secured for Italy. He told of the love of Bible study among his people, and of their sixteenth century Bible training for groups of children. "The Sunday-school" he declared, "is the glory of the Evangelical faith, and it is the safeguard of that faith, because it puts a solid basis to the education of the child, so that on that basis Christian character may be built up."

In responding for Great Britain the Reverend Dr. G. Campbell Morgan said:

"The glamour of your great city is upon us. Some of us are here for the first time. We have felt the pull of ancient Rome in the magnificent monuments of departed glory and greatness, and some of us feel strongly the pull of ecclesiastical Rome through the long centuries, and some of us have felt the thrill of free Rome. We remember the men in the red jackets. I fought with Garibaldi when I was eight years old in my father's back yard.

"We are here as those who have come into a great and glorious freedom, and that is because we are recognizing the fact that the empire can only be permanent, and that the church can only be lasting, that puts the child in the midst. And I thank God to-day that the first time I am in Rome, I am here in the midst of a Sunday-school Convocation, coming as I do, from that ancient city of Gloucester, from which Robert Raikes sprang.

Dr. Hail said:

"Many years ago, when a few gun-boats of several western nations knocked to pieces the forts guarding the Shiminoseki Straits, the Japanese General commanding said: 'I am going to the West and find out how they make such guns

and gun-boats.' And they have been going west ever since to learn how. They have learned how in regard to higher matters than mere material things. In Japan to-day they have in their schools more than ninety-three per cent of their school population. Before 1872, there were no regularly organized Sunday-schools in Japan—only small classes of young men taught in the homes of the missionaries. In 1882 the Sunday-schools aggregated an attendance of 4,060; in 1891, 20,886; in 1900, 33,039; in 1905, 64,693.

Mr. D. Ballantyne, in responding for Scotland said:

"Scotland owes a large measure of its moral and religious strength to the existence of its Sunday-schools, and at no time in its history was this religious agency so widespread as it is now.

"The Sunday-schools number 556,000, and the teachers 52,000; while statistics are cold, yet these figures are significant of much effort and much self-sacrifice in this great endeavor of character-building.

"The Scottish National Sabbath School Union, which I have the honor to represent, has done and is doing magnificent work for the development of the Sabbath-school. Through its instrumentality, normal training classes have been established for teachers, which have been greatly appreciated. A travelling missionary is now employed whose work is to visit Sabbath Schools and by his lectures intensify interest.

"There are 1,545 schools in the Union; 262,493 scholars, 26,000 teachers, and 67 Sabbath School Unions. The benefits it confers are not limited to those within its fold, but are given with the greatest cordiality to all schools."

From India, Principal Cotelingham brought greetings, saying:

"In the name of the twenty auxiliaries of the Sunday-school association throughout India, and in the name of the 50,000 teachers throughout the Indian Empire, and in the name of the 300,000 scholars, I thank you for the welcome

THE WHITE HOUSE
WASHINGTON

April 29, 1907.

Sir:

Pray express the assurance of my hearty good will to those engaged in giving a world character to organized Sunday School work. All good citizens must cordially sympathize with the effort to secure for the children of all countries, for those who will come after us and in whose hands the destinies of their several nations will lie, the education in things spiritual and moral that even more than the education of the head and the hand are necessary to the making of the highest type of citizenship. I wish all success to those, whatever their creed, who disinterestedly and in a spirit alike of common sense and of devotion to duty thus seek to train the future generation in the things of the spirit no less than in the things of the body.

With regard, believe me,

Sincerely yours,

Theodore Roosevelt.

Mr. Edward K. Warren, President,
World's Sunday School Convention,
Three Oaks, Michigan.

you have accorded us. I have no doubt as I go back to India, I shall be carrying happy memories of this great convention. Was it not Augustine who went from this city carrying the message of the evangel to the people of Great Britain, and have not the memories of Paul and Peter traveled throughout the whole world?"

Pastor Basche of Berlin spoke of the work in Germany, but that which the delegates will remember best about him was his kindly face, and pastoral, benevolent bearing, a true type of the German shepherd of the needy and wandering human flock, a benediction wherever he goes.

In responding for North America, Mr. Warren told of the remarkable voyage of the two delegates' ships across the Atlantic and through the Mediterranean, and then said:

"The welcome *to* America will come to you from the foremost citizen of the United States—the warrior Christian. Warrior in that he defends the weak; Christian in that he is a world-peacemaker. Honored, respected, loved by all the citizens of North America, whether the United States, Canada, Mexico, Cuba, or any of the islands of the sea. He says to you: [Mr. Warren then read the letter on the opposite page.]

"It has given me great pleasure" said Ambassador Griscom, "to accept the invitation of your distinguished President to be present at the opening session of your congress. I am, of course, not here in my official capacity, nor do I feel that I have any particular knowledge or abilities that would qualify me to speak to you about this work, or about the purpose of this Convention; but I do feel that I cannot permit six hundred or more of my distinguished fellow-countrymen to visit the country where I represent them, without my meeting them face to face and giving them personally a word of greeting.

"I do not propose to say much, because, as the Apostle Paul said to the Ephesians, 'I am an ambassador in bonds,' Paul referred here to cords and shackles; I am only under

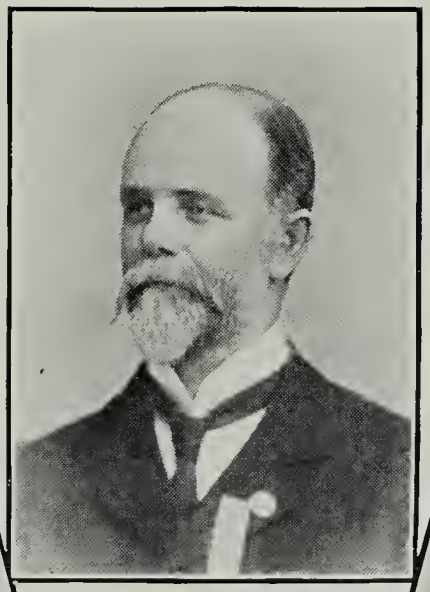
metaphorical bonds to keep the peace; but as my mission is international and one of peace, so do I recognize that with your organization international in character, and with your high purpose of the broadening of the common brotherhood of man, we are, after all, fellow-workers.

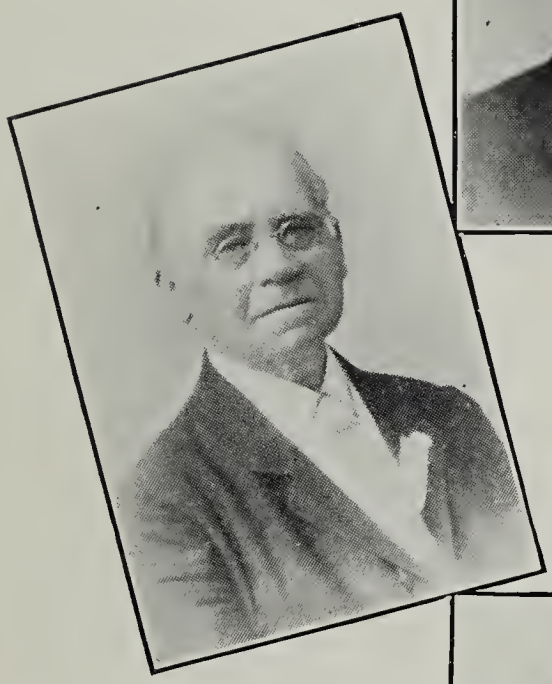
"I understand that you are particularly engaged in the development of Sunday-school work, and you meet here, just as you met in Palestine three years ago, for the purpose of giving a world-wide character to your work. Surely such a high-minded, noble effort must meet with universal approval. I can readily bear witness to the great good that has already been accomplished by you and your associates in the United States by giving to the children of America in the formulative period of their existence that spiritual and moral education and uplifting which is the necessary complement of the practical education which we treasure so highly.

"Permit me, therefore, to utter a special greeting to those among you who are my fellow-countrymen at this time. I feel that as one who lives here I can offer a heartfelt welcome to this historic capital, but to one and all of you, whatever be your creed or nationality, I offer congratulations on the good work so auspiciously begun. I wish the "Eternal City" may provide the inspiration so necessary for the continuance of your work, and finally I hope that your unselfish efforts may be crowned with the success which their noble character deserves.

"It occurs to me that in order to give my greeting to you a more practical form, I will ask you to be so good as to honor me by coming to my house next Wednesday afternoon, at about half past five, where I will be glad to have the pleasure of greeting you personally and individually."

At the close of Mr. Griscom's address, Miss Grace L. Bailey, a daughter of the chairman of the Executive Committee, went to the platform and presented the Ambassador with a Convention badge.





Pastor Basche,
Berlin.
Pastor J. M. Sellevold,
Mr. G. Nesse,
Norway.

Rev. Joseph Clark.
Congo
Free State.
Miss Italia Garibaldi,
Italy.

Demetrius Kalopothakis,
Greece.
The Rev. E. B. Turner,
Mrs. E. B. Waterhouse,
Honolulu.

It was just before Mr. Griscom spoke that a young lady appeared on the platform, and when she was introduced as Miss Italia Garibaldi, a Sunday-school teacher in Rome, a granddaughter of Giuseppe Garibaldi, the liberator, the audience was on its feet in an instant, cheering and waving handkerchiefs. Very modestly and earnestly Miss Garibaldi spoke of her interest in Sunday-school work in Italy. "I am especially happy," she said, "to be able to thank you for the appreciation with which you follow the work here in Italy, and for the sympathy that is shown for the work from all sides of the world, and especially from America. But that America and Italy should be good friends is no wonder, because it is only a link in the chain of events which began in 1849, when after the heroic and unsuccessful siege of this town, and when the destinies of my country were near destruction, and there was scarcely any hope for us left, then the only words of help and encouragement for my grandfather and his brother-patriots were from representatives of your great republic. These events have formed a strong and sincere friendship between America and Italy."

There was a fresh outburst of enthusiasm when Miss Garibaldi's father arose in the audience—Ricciotti, son of the liberator, and himself a hero of many wars. After his greeting, he spoke these notable words: "If there was a country that compelled all the admiration of the man that you are kind enough to honor, my father, it was America. To it he went for refuge when everybody in Europe forsook him. In Staten Island making candles—I still possess two as the greatest memento I have—the General found peace and quiet, which permitted him to prepare for what came to him."

On Sunday at four the convention hall was crowded to the doors when Campbell Morgan preached the memorable convention sermon, from Mark 10:13–16, which he called "the King's charter to all such as name his name and are called to serve him among the children."

That Sunday, it will be remembered, was World's Sunday-school Day, when schools in many lands shared in a responsive service (of which nearly eighty thousand copies were distributed in America alone) prepared at the suggestion of Dr. George W. Bailey, of Philadelphia, by the Reverend Dr. James A. Worden. In Rome we made it, under Mr. Bonner's direction, an International Festival of Praise, singing in Italian, German, and English, and joining in a noble hymn, "Amen, Hallelujah!" written by Mr. Bonner, and dedicated to the convention.

To the close of the convention a deeply spiritual atmosphere prevailed. We were in the city of the martyrs. Wherever we turned our eyes rested upon reminders of their struggles. The very table in front of the platform had its message, for its top was of marble taken from a pagan temple which stood where the Methodist Building now stands. It was good to have F. B. Meyer with us, to hear him on "The Oneness of Believers;" good to start the day with him, or with Campbell Morgan, in the Quiet Hour meditations. It was good to look into the face of Bishop William Burt, the apostle of militant Methodism in Italy; to know Dr. N. Walling Clark, the Presiding Elder of the Mediterranean District.

Said Bishop Burt in presiding over the Monday afternoon session:

"As I travel up and down Europe and go into nearly every country every year, I know something about the Sunday-school work that is done. We have some quite large Sunday-schools in different parts of the Continent of Europe, but I fear that the great Sunday-school idea has not yet penetrated into many of these countries—the idea that it is the school of Christ for children of *all* ages. I rejoice that you are here, and I believe that you are going to accomplish great good, not only for this city and this country, but for all of Europe. May the inspiration of this convention go out into every land of this great Continent!

"We have here in Italy," said the Reverend Gaetano Conte, of Venice, "a surplus population of over 400,000. Of course we go to America. We have two hundred Italian ministers working in America among the Italians. I know one of the friends who worked there in missionary work for eight years, and in that time he had five hundred conversions to Christianity, and I know that many of his brethren came back to Italy, and are starting churches in the mountains where it is very difficult for us to go."

We were privileged to meet with the Methodist Episcopal ministers of Italy in their conference, holding its sessions in conjunction with the Convention. Dr. Mosheim Rhodes, of St. Louis, U. S. A., expressed our united thought when he said, with intense earnestness, in addressing that conference:

"It is more than an ordinary thing, my brethren, to come face to face with missionaries of the cross in a foreign land. It is a thing of the widest significance, and my heart thrills with joy when I think of it this morning, and the more because of the relation which I sustain to the denomination to which I belong. I am happy, Bishop, to be a Lutheran, and I am thrilled with the thought this morning that Paul was here once, and that Luther was here once, and made something of a stir after he left. I am very gratified and delighted to know that both John and Charles Wesley are here now."

And Carey Bonner beautifully expressed the purpose and ideals of the convention:

"A great Danish sculptor carved in stone the figure of Christ uplifted. If any of us enter into the church where this great figure is found, we should think that the face of Christ is the most beautiful that artist ever carved, but as you stand there you will fail to catch the full beauty; but when one who knows takes you to the place where you kneel at the feet of Christ and look up, you will see the glory of the face. You and I have come together in order

that we might kneel at the feet of our one Lord and catch the vision of his face."

It was a privilege to follow in imagination with Dr. J. Gordon Gray, the footsteps of Paul in Rome, and to see with our own eyes the things that Paul must have seen along the Appian Way. "Of supreme and thrilling interest," writes Mr. Frank L. Brown, "was the fact that to the Convention in this City of Rome, the city of the imprisonment and death of the great missionary apostle, poured in reports of Sunday-school progress and great forward movements.

" But of special moment was a meeting held at the Quirinal Hotel one night after the Convention programme, where in the room of Dr. George W. Bailey, the weary members of the American Section of the World's Executive Committee met, and in response to the earnest plea of the Reverend Dr. Thomas D. Christie, of Tarsus, voted to locate at Tarsus, the birthplace of Paul, a Secretary for the Sunday School Association of Asia Minor, enrolling now 40,000 scholars. How the heart of the apostle would have been stirred by this action!

"And at the same meeting the noble men of that Committee pledged $1,000 to place a Secretary upon the field in Korea. The last nation to open its doors to the West and ablaze now with a Christianity of the Pauline type, and Asia Minor, the scene of his birth, suffering, and seed-sowing, were thus planned for in Rome where his mighty heart ceased its beating, by men who have nineteen centuries after caught his world-wide vision and are bringing it to realization by the pathway of the child."

There were hours when we seemed to stand on a towering height for an eagle-view of continents and hemispheres. Bishop Hartzell, of Africa, gray-haired, and bronzed by tropical suns, gave us such a view as this of his continent field.

We saw Japan through the keen eyes of Frank L. Brown,

homeward-bound from his tour of Sunday-school organization work in that land. The Japan Sunday School Association is now a fact, and its three secretaries will be supported for the present by the American Committee on Japan, largely through the generosity of Mr. H. J. Heinz, of Pittsburg.

Three Americans, known to Sunday-school workers throughout our land brought practical experiences and inspiration from their special spheres of labor. Mrs. Mary Foster Bryner addressed the convention on "Foundation Truths for Children," setting forth the principles of teaching the little children truths that are within their reach; Marion Lawrance dealt in his masterly way with the Sunday-school organized for service. And as a result of Dr. W. A. Duncan's addresses, Home Department work will be taken up in more than one new field with intelligent appreciation of its place and value.

Another work of world-wide significance is the International Bible Reading Association, described in the convention by Mr. Charles Waters, of London, its honorary secretary, to whom the association chiefly owes its existence and extension. The society has for its ideal an open Bible in every home. In the first year, 1882, it had 11,000 members reading the Bible every day. It now has nearly a million in all parts of the world, with about 98,000,000 cards and leaflets circulated since 1882.

It would hardly be possible to exaggerate the importance of the remarkable exhibit of publications and appliances prepared by Dr. and Mrs. C. R. Blackall, of Philadelphia, assisted by Allan Sutherland of the same city. Every paper, book, map, or appliance, was mounted or in some way plainly displayed for study. The periodicals represented a total output of nearly 500,000,000 pieces of printed matter in a year.

The exhibit of printed material and appliances was indeed exceptionally fine. But there was another grouping

of Sunday-school helpers even more remarkable—the leaders of the convention. Mr. Warren, quick, resourceful, warm-hearted, and at his best in the shouldering of sudden responsibilities; F. F. Belsey, of England, type of the level-headed Englishman, robust in mind and body; Mr. Heinz, magnetic in personality, generous in word and deed, a man who loves to do things; Carey Bonner, music-lover and worship-leader, composer of inspiring harmonies and inspirer of harmonious song; Mr. McCrillis, thoughtful, retiring, and always ready to say the steadying word and to do the graceful thing in his earnest way; Senôr Filippini, Secretary of the Italian Sunday School Association, everywhere at once, serving one and all, tireless and courteous, his fine face aglow with excitement and appreciation and cordiality; W. N. Hartshorn, the sympathetic, unwearying, far-seeing, and patient bearer of burdens, whose face shines with an inner life voided of self; and Dr. Bailey, the tactful, sweet-spirited reconciler of impossible situations, who looks problems squarely in the eyes, and whose bearing and words create an atmosphere of quiet hopefulness wherever he is—these and many others of the executive group are worthy of the study of men and women who would learn the secrets of high Christian efficiency. The days of sacrifice are not ended. Every man among these leaders finds the work gloriously costly and splendidly hard.

Hereafter, by resolution of the convention, the "World's Sunday School Association" is to be the name of the organization represented by the convention and its world-wide activities. Around-the-world "Sunday-school Visitation" is one of the great plans in the minds of the executive committee—a plan that includes a chartered ship and a world tour of several hundred Sunday-school leaders for study and counsel.

We held a service in the Coliseum on the afternoon of Thursday, May 23. We had heard long before that meetings could *not* be held in the Coliseum, and so it was no

Delegates Meeting in Coliseum, with Marion Lawrance Reading the Scriptures.

surprise to some to learn that the meeting *would* be held, for ordinarily the thing that can't be done in Christian service is the thing that can be done. The authorities, who were sure to refuse, gave hearty permission, and there, with the old brown walls about us, and the arena close beside us, this world-gathering of Christians without molestation sang its hymns, and prayed under the open sky where once our predecessors of high faith and unfaltering courage were prey for lions and wilder beasts of men. Mr. Lawrance read the Scriptures, Dr. Mosheim Rhodes offered prayer, F. B. Meyer read an impressive poem, "The Architect of the Amphitheatre," written for the occasion by the Reverend Walter J. Mathams, of Orkney Isles, and Bishop Hartzell pronounced the benediction.

Our closing meeting on Thursday evening was given over largely to testimony. More than twenty speakers spoke briefly. Mr. and Mrs. W. G. Landes, of Pennsylvania sang most beautifully as a duet the gospel hymn "He knows." Italians gave their testimony. Miss Trotter, of Algiers, and the Reverend E. E. Braithwaite, of Massachusetts, spoke. Joseph Clark, of the Congo, added his word about the work in his field; Bishop Hartzell announced with great feeling, the gift of nearly $50,000 to missions in North Africa. Principal Elson I. Rexford, of Canada, member of the Lesson Committee, said:

"I stand before you to-night as a representative of a broad area and of a small population, but one which is rapidly growing, and the religious community is taxed to the utmost to meet the new conditions which are developing. There are two features in connection with our gathering here which have been emphasized strongly in the progress of our convention which seem to be closely related to the agencies of Canada. We find it almost impossible, among the various religious bodies, to meet the spiritual needs of the workingmen. There are thousands in our western plains, and the different churches have recognized the principle

which has been emphasized here, that while they may not be able to provide regular ministrations of the church in all these sections, they are wisely endeavoring to establish Sunday-schools as the nucleus of future congregations. And we find, Mr. Chairman, that all these bodies, the Methodist body, the Presbyterian body, the Anglican body are all appointing field secretaries in order to look after the Sunday-school work in these new districts as a first step in the religious organization of this new life. We have had that truth manifested here in this Convention. Those of us who are related to this new work will go back fortified in our opinion that this is one of the directions in which the different religious bodies must endeavor to strengthen themselves and to carry out their work in hand.

"My one other thought is this: I think in Canada we have this advantage over any district I have yet come in contact with; we have all the religious bodies of Protestantism united in this work. The Methodist, Baptist, Church of England are all using the International Lesson scheme. Why should not that attitude be taken which will enable all of the Protestant bodies to unite upon this great work? It is worth working for. It is worth doing our best for."

And the Reverend E. E. Braithwaite, of Massachusetts, said earnestly:

"As the Christian era, notwithstanding the fact that we have not accomplished all that we might have in the glorious opportunities that have been before us in the Christian church, nevertheless, represents the wonderful progress that has been made during these centuries, so with the new emphasis that is now being placed on missionary work. And particularly since the emphasis is being put in the right direction, in the education of the young in this particular manner, it seems to me that from this we may take courage and go forward with the note of inspiration and triumph as we go down from this Convention, and believe that for us is coming, if we take advantage of these privileges

The Canadian Delegation.

that are ours, the greatest triumphs yet in the history of the Christian Church, and in the history of the world."

Early on Thursday morning, our last day together, some of us went with Dr. N. Walling Clark to the catacombs of Domatilla, one of the few places where it is quite certain that the Christians were wont to meet for worship in the days of persecution. We passed out of the brilliant morning sunshine into the cool of the descending stairway, and thence with our small tapers through the narrow, tomb-lined passages to a small room cut in the soft tufa. We were standing now in the room where other Christians had met in secret in the last resting-place of their dead, to speak with one another of the gospel of life. A faint light came to us from an opening overhead in the passageway beyond the room. Many of our small lights were put out as we stood close together. We sang "My faith looks up to thee," and we prayed together where others had prayed in centuries long past, and we prayed that we might not forget. After we had prayed in the words of the prayer that our Lord taught his disciples, we turned once again to take our way through the dark passages to the open air above.

And a child in the midst of the company, whose light had not gone out, was touching the candles of others now with the little flame he held so that they might have light once more for the journey upward. We came into the broad daylight once more, and took the Appian Way to the city. Wherever the eye turned there was the appeal of historic association. The last evening hours of the convention drew on and lengthened as we sat together in fellowship, while many bore testimony to the impress of the convention, and Dr. Tyler lifted us to the heights in his closing address, "Arise, let us go hence." But some of us go back in our thought to the little room in the catacombs for the heart of the convention, and see again the light-giving child in the midst.

The Claim of the Child

By the Rev. Dr. G. Campbell Morgan

Dr. Morgan's Opening Prayer:

Our Father, most heartily do we pray thee to solemnize and quiet our hearts in thy presence. We thank thee for the subduing and uplifting consciousness we have had already that we are indeed in thy presence. We have not to ascend to the height to find thee; neither have we to descend to the depth to bring thee up. We have to make no proclamation to come to the place where thou art. In thee we live and move and have our being, and moreover, for us the veil has been rent. We come a company of priests, desiring to appear in the Holy of Holies, the sacred place of our priesthood, offering to thee the eucharist, the great thanksgiving of our deepest hearts, presenting in thy presence our petitions, our intercessions, worshiping and adoring thee, and receiving from thee the gifts which thou art desirous of bestowing upon us. And yet in our coming we are afraid, not of thee, for thou hast commended thy love toward us, "in that while we were yet sinners, Christ died for us," and "Perfect love casteth out fear," but we are afraid of ourselves, our Father. We have so often been in the place of vision, and our eyes have been holden and we have not seen. Aye, verily, thou hast spoken to us and the babel of earth's voices has drowned the accent of the still small voice of God. We have been, as we now are, in thy presence and thou hast been near to us with purposes of blessing, and we have awakened presently as from a troubled dream, crying out in our amazement, "Lo, God was in this place, and we knew it not." Deliver us from such a failure now. Not only do we ask for the vision, but for eyes anointed to see; not only that thou wilt speak to us, but for ears opened to hear; not only for thy nearness, but that we may be keen of scent in the things of the Lord.

Sanctify to every one of thy people their being here

assembled, gathered together by thy Holy Spirit in this mystic and holy fellowship from all parts of the world where we have our daily haunts, and yet where we also are near to each other as to spiritual principles, now by thy grace gathered for a little in bodily presence.

We beseech thee, first of all, to receive our united song of praise and thanksgiving. And where shall we begin to praise thee? We do not know. As we have sung from childhood, so again we sing to-day that we are lost in wonder, love and praise. "How precious are thy thoughts unto us, O God; how great is the sum of them." The mercies and the tender love of our God fill us with gratitude, and here at the altar we bow in reverence and worship. We thank thee, first of all, for what thou art unto us. And we thank thee that we have come to the knowledge of what thou art through the revelation that thou hast given to us through Jesus Christ. For all the revelation of bygone days we magnify and adore thee. For the messages spoken in olden times to the saints by prophets, seers, and Psalmist, we thank thee. We thank thee that thou who didst speak in divers places and in divers manners at last spoke unto men by thy Son. We thank thee for his speech; for the word of God made flesh; for the infinite music of his message, the concord of all utterance. We thank thee that he ever spoke, and that we have heard, even though as yet we have not perfectly understood the things he has said to us. We thank thee, therefore, and especially on this day, that thou hast not left to us the interpretation of the music of the message, but thou hast granted this through thy Holy Spirit, whose sacred office it is to take of the things of Christ and reveal them unto us; and for the coming of the Holy Spirit we praise thee.

We thank thee for the Holy Catholic Church, for all thy gifts to her through the centuries. As members of that church we confess her manifold sins and failures, and yet we thank thee, our Father, that thou hast given to her to be

the light-bearer, and that from her has flowed forth the richness of thy grace, and we magnify and adore thee for all the living members of thy church in the world to-day. We thank thee for those who have passed into the light—for our holy dead. We magnify and adore thee for our communion with the saints who have crossed over. We praise thy holy name. But we thank thee thy church is still here, and we are of it, members of Christ, and therefore of his body. We praise thee that we may realize our oneness with all those who share his life and bear his holy name.

But, our Father, we need the manifold services of thy church. We thank thee that thou hast called thy people to a new understanding of the sacredness of their mission to the children. And our hearts are full of gratitude to-day as we think of what we represent, of the schools scattered over the world into which the children are gathered, and we pray now for all our Sunday-schools. We think of them this morning, the children we have left behind, and the teachers who are thinking of us and praying for us, and for whom we especially desire to pray to-day. God bless them all. Grant, we beseech thee, that in this toil that needs so much of diligence and so much of patience all may realize the girding of the patient Christ, and may they ever be strong for their work. God bless our children everywhere. We think of our bairns to-day with hearts full of gratitude to thee for their ministry, for their laughter and merriment, for all the joy that is in our homes where they are. We pray for our children. And what shall we pray for them? We will pray for them, O Christ, what thou didst pray for us. We pray not that thou shouldst take them out of the world; we pray that thou wouldst be pleased to keep them from the evil that is in the world, and to this end make us what we ought to be. May the little children be to us a light and a glory. May the children be to every one of us a burden and a responsibility, saving us when we might go astray; leading us, for "A little child

shall lead them" in the days of thy perfect kingdom. Now, be with us as we open thy Word. Set aside everything that is merely of man. Speak Lord, for thy servants wait to hear thy voice. We ask it for Christ's sake. Amen.

Dr. Morgan read as his text Mark 10:13–16:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

One can almost imagine that in the heart of very many of you, all of you Sunday-school workers, there is a protest against the taking of this text. I am perfectly well aware that this is the age in which startling texts are favored. I plead to a growing regard for the old and familiar texts, and I do that because I am coming to feel in my own life and ministry that there is nothing we need to-day more than to renew our acquaintance with old and fundamental things. There is nothing we need more than to be persuaded of the truth of the things which we believe. I think my brethren in the ministry will agree with me when I say that the hardest thing we have to do in preaching is to make men believe the things they believe, and if we can but face again in this sacred hour the fundamental things that touch our work, I am perfectly sure that all the technical things of supreme importance to which this conference will give itself in the days to come, will be well cared for. In that sense, therefore, I make no apology in bringing you back to consider these old and familiar words.

In this passage we have the King's charter to all such as name his name and are called to serve him among the children. This is one of the passages almost any congrega-

tion, I presume, brought up in evangelical Christendom, could recite quite familiarly. This is one of the passages in the teachings of Jesus that has most profoundly appealed to and affected the heart of humanity, and when one is asked to account for the widespread appeal of this and kindred passages, I would say that it is on account of their simplicity. Who is there that has anything of humanity in him who does not understand this: "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." And yet, my brethren, I appeal to you to agree with me when I declare that while it is perfectly true that simplicity characterized the words of Christ, simplicity would not make its appeal for long, were it merely the simplicity of superficiality. It is rather the simplicity of a great profundity. And when Christ uttered words like these, which have made their appeal to the humanity within us so profoundly, it is because in uttering these words he spoke out of the depths of his own nature to the depths of our own. This word of Christ is in itself of supreme interest, and that interest is the more profound in view of the tone in which he uttered it.

I am quite sure you will agree with me that tone is everything in the last analysis. I have heard a man preach the orthodox faith in such a tone as to make me wish I were a heretic, and I am not. I have heard a man utter the sweetest and tenderest things of the Gospel of Christ with such acidity as to alienate rather than attract. Tone is the final thing. You notice the tone in which Christ spoke these words, and I think you will see how startling they become. We always quote them with great tenderness, and if it happens that we have the power of putting tears in our voices, we put them here. But he did not so recite them. He was moved with indignation—that was his tone. And while I am perfectly prepared to grant that his voice thrilled with tenderness, I claim that it vibrated in thunder. Oh, yes, you could hear the tears, but you could hear the

thunder. Sometimes imagination is the only thing that will serve for correct exposition of Scripture. If we had stood in that crowd, and had looked and listened to Jesus that day, we would have heard all the melody of his heart of love, but we would have known we were standing in the presence of One who was capable of anger as well as love. And these things are not contradictory. We make them contradictory; for even as I read this passage some things in their extreme application seem to be in conflict, but here in the presence of Christ the things which seem to conflict are seen to be in perfect accord. He was moved with indignation, and then he said the sweetest and tenderest and most beautiful things that ever fell from his lips concerning childhood, "Suffer the children to come unto me." The tenderness was for the children, the anger was for the disciples who thought Christ was too dignified to attend to a child. All the tears and the sweetness and the gentleness reveal his estimate of a child, and all the flash of his eye and the thunder of his tone was intended for men who should neglect the child and forget what he thought of the child. When I read these words of Christ I am convinced that I am standing in the light of revealed truth. All the accidentals are out of sight, and the essentials are laid bare. By accidentals I do not mean tragedy or wonders; I am speaking in musical terms. The accidentals are out of sight, and you have the plain melody in this text, the essential truths.

It is my firm conviction that no exposition of these words can exhaust them. It is, moreover, brethren, that their weightiest message is conveyed by themselves alone. If only we had the courage to be silent for half an hour in this great assembly; if only we had enough of the mystic insight of our friends, the "Friends," not to want to speak or to hear speaking, and if we could let these words of Christ come down through the centuries and sing themselves out in our inner life, "Suffer the children to come unto me, and

forbid them not, for of such is the kingdom of heaven," then we should get the chief value of our message. And yet this afternoon, as a father of children, and as a minister of the children, and as a fellow-worker with you in our great Sunday-school work throughout the world, I want to ask you to think, not so much of these words as around about them, of the things that underlie them, of the things that they suggest to us.

My brethren, suffer me an illustration. I want, if I may, so to tell out these old and familiar words that at the close of our service you and I together shall have found our way into the atmosphere, into the region, which they create, into a new view of the things which they suggest. I propose, therefore, a brief threefold line of consideration.

First, of the assumption of this text—that which does not appear on the surface, Christ's assumption when he said, "Suffer little children to come unto me, for of such is the kingdom of heaven." I shall then ask you to think for a moment or two of the revelation of the text, "Of such is the kingdom of heaven," and finally, a few words on the instruction, "Suffer them to come; forbid them not."

First, the assumption of the text. I want to dismiss all the fathers in Israel, and talk to my younger friends in Sunday-school work. The fathers will love me and pray for me and be patient with me. I am going to ask you first of all to be very elementary, and notice that in these words of Christ we have two parts. There is an argument and there is an appeal. You will notice first of all that the appeal is, "Suffer the children to come unto me, and forbid them not," and the argument is, "Of such is the kingdom of heaven." Before we can begin to understand this assumption to which I now refer, we must be clear as to the difference between these two things. But how does he hope to persuade the disciples to obedience? Listen, this is the argument, "of such is the kingdom of heaven." You will see at once that the argument is always the profoundest

thing in such a statement as this. That while the appeal has a present application of value, you are touching the lower, but when you get to the argument, you are touching the eternal principle. And if I would understand Christ's interest in the children, and what my interest in the children should be, I must hear the appeal, but I must find my way into the realm of that underlying argument upon which he bases his appeal, and this is the argument, "of such is the kingdom of heaven." Yet I haven't come to the point of giving the assumption.

You agree with me that an argument must be applicable if it is to be useful, and you will also agree with me that no master of argument as Jesus was will ever make use of a false argument in appealing to men. By that I do not mean that he will not violate truth, but he will not adopt an argument in dealing with a man that is not likely to appeal to the man with whom he is dealing. Nothing is more remarkable in the study of the teachings and work of Jesus than this; he never dealt with two men in the same way. I never read a book on how to win souls that I do not feel like saying, Get back to your New Testament and learn this, that instead of the stereotyped method into which you are to impress all Christian workers, learn the infinite variety of Jesus. I sometimes imagine that the dying thief and Nicodemus might have argued that they were not saved because they came in such different ways into relation with Jesus Christ. As Christ dealt with a man he knew what was in man, and he appealed to that in the man which would respond to his appeal.

And the disciples prevented the children. Ah, but that was not the best of the disciples. That is the accidental thing in the disciples. It is due to their false outlook at the moment that they haven't perfectly understood all that Christ has come to say to them. There is something better in them than that, and to that deeper thing Christ makes his appeal. "Suffer the children, and forbid them not,"

Peter, James and John, "for of such is the kingdom of God, and whatever faults you may have, my disciples, I know this of you, you have come to share my all consuming passion for the kingdom of God." Brethren, if I rightly interpret this assumption of Christ's, I want to state it in this way: Christ never makes an appeal to any man or woman to take care of children for him or bring the children to him, until he knows that in the center of our life the one consuming master passion is that of the coming of the kingdom of God. That, as I understand it, is the deepest note in this text, this underlying assumption, that to which Christ makes his appeal. And where this argument has ceased to appeal, the appeal has ceased to argue. And wherever you find a man whose passion for the whole kingdom of God has weakened, you will find a man who has no time to think of the children, and who is preventing them from getting to Christ. Wherever you find men and women in whom the flame of desire for the coming of the kingdom of God burns, you will find men and women who have time for children and who care for them.

Look back through these centuries of the Christian era, in which the Christian church has so signally and disastrously failed. No, brethren, I am not a pessimist. I know her victories. But I always feel in the hour of great convention, when we are singing our victories, it is well for some one to remind us of our failure. Jesus said, "Ye shall be witnesses unto me to the uttermost parts of the earth." Brethren, we are not there yet. The thing is appalling, if our hearts are right with God. I thank God that this great World's Convention has a missionary note at its center. We are not at the uttermost parts of the earth. I recognize her failure as well as her victories. I believe you will agree with me, that when Paul the Apostle of Antioch, God's new base of missionary operation, wrote his Galatian letter, it was the protest of Antioch against Jerusalem. The Apostle dealt with things that had hin-

dered. What were they? Formalism, worldliness, and self-centered fleshly life have come in to be the master passion of the church and the child has been forgotten. It is inevitably, unfailingly so. Christ cannot appeal for men to care for the children, as he would have them cared for, save in the white heat of passionate devotion to the kingdom of God.

And where was all this great movement born in which we are rejoicing to-day? In the white heat of revival. When men began to feel again the burning passion for the coming kingdom of God,when missionary zeal was fanned to a flame, when evangelism was the watchword of the saints, then men also began to think of the children, and the child began to take its right place in our midst. Believe me, Christ's words were not idly or carelessly spoken, and when he said, "Of such is the kingdom of God," he was making his appeal to that which alone can be found to provoke man to holy service in the cause of children.

My brethren, we could make other appeals to-day—suffer the children and bring them into our midst because of their interesting nature. Suffer the children and bring them into our midst because of their homelessness and because of their helplessness, but these things would none of them last long. But Christ, dealing with a little child, and putting the child in the midst, and teaching his apostles and all their successors the church's true relation to the children, gets down to the deepest, most fundamental thing, "for of such is the kingdom of God."

And that, as you will at once see, has a twofold application. First, only a passion for God's kingdom is a sufficient incentive to saving the child, and we cannot save the child for Christ's sake, save as we ourselves are abandoned to the kingdom of God.

Now, may I pass to the second line of consideration for a few minutes—the revelation of the text. I cannot tell you what this has meant to my whole life and service and

ministry. You will minimize the value of the childlike nature and heart if you let the children out of your sight. Get back and stand there where those disciples stood with those fathers of Salem and their children. You know, of course, that it was not the mothers of Salem who brought the children to Jesus, but the fathers. I never criticize mothers—my mother still lives, thank God—and I am not likely to do it. What I want is to get the burden of caring for children back to fathers. Fathers are food providers, and moral policemen occasionally, but they do not provide for their children the spiritual things as they should. Get the picture when these parents brought their children to Jesus. Now said Jesus, "These children that you are trying to keep away from me, of such is the kingdom of heaven." Brethren, will you let me emphasize the present tense of that statement of Christ? The child reveals the kingdom, and the child reveals the kingdom of God as it is, not as it will be, but as it is. I sometimes think that we have hindered our own service by our exclusively interpreting the kingdom of God in the terms of the consummation. Now, it is good that we should lift our eyes and see the ultimate. I think that was what the Lord was doing, when from the Talmudic prayers he wove a whole and gave to us a pattern prayer, "Our Father who art in heaven; thy name be hallowed; thy kingdom come." He was looking to the consummation, to the setting up of the heavenly order upon the earth, that golden age to which all the dreams of the seers and prophets and saints have been looking, and we would pray in the midst of this struggle and conflict for the consummation. But here he is not looking to the consummation, to the perfect kingdom of God, but to the present fact of the kingdom of God. "Of such is the kingdom of heaven." When I take hold of a little child, I understand what the kingdom of God is,—not what it will be, not the ultimate and final glory, but what it is here and now. Then let me have and

look at and talk to a child. What is this little child? First, it is a mass of potentialities; second, it is the embodiment of imperfection; and, therefore, finally, it is a perpetual appeal to me. That is the kingdom of God. It is not as it will be, but it is the kingdom of God as it is. Of such is the kingdom of God, you apostles of the kingdom. As though Christ had said, You men who are to interpret the meaning of my kingdom, you Scribes instructed in the kingdom, who are to go out and exercise the voice of moral authority in the midst of this and coming ages, don't drive the children away. You need the children to understand the kingdom into which you are going as missionaries. It is not merely for the sake of the child; it is for the sake of the apostle; it is for the sake of the messenger of Christ; it is in order that we may understand the kingdom as it is. If we fix our eyes on the kingdom as it is, and put ourselves into the business of turning the kingdom as it is into the kingdom as it will be, it is then that we need to look at a child. Do not imagine you have looked upon a small thing when you have looked upon a child. "Of such is the kingdom of heaven." You would never have had a corrupt church and a false theology if in the midst of the church and in the midst of the schools of the church you had kept a little child, that men may understand the kingdom as it is, not as it is to be.

I said that the child was a mass of potentiality, or a growth of the oak forest from the acorn, and all the ultimate glory of the kingdom of God in the world is in a little child. I am sure that some of you will agree with me that all the sunny glory of Italy is in the face of a little Italian child. I can't for the life of me keep a copper in my pocket since I have been in Rome, and I am simply passing them out for one thing, to get an Italian smile from the face of a child.

Every child is imperfect—that is what makes them so delightful. It is when you get older, and perfect, that we don't love you half so much as when you were children.

And listen to me, if you neglect that child with its imperfection, oh, the disaster of it. If the acorn be neglected it will never be an oak. If the little sunny-faced child in Rome be neglected, Italy will go back to bonds—nothing can save her, and if all these children are neglected, God's kingdom cannot come. Apostles and martyrs in the past have borne their witness in faith and in blood, and sent a flaming, flashing light right down through the centuries, but these things will not save us the children. "Of such is the kingdom of God," and every little child is an appeal to the Christ-filled life, and represents the unrealized kingdom, and it is perpetually calling for the treatment which will realize it.

"Of such is the kingdom." It does not merely mean that the child reveals the kingdom, but the great kingdom of God reveals the child. If the child be the microcosm of the kingdom, the kingdom is the macrocosm of the child. I come back and look into the face of a little child and see the measure of God's kingdom packed into that small individuality. The child is a divine creation. I hope you all believe that. I hope we have all given up the insufferable heresy of telling children they belong to the devil. I am not arguing about original sin; but that is not the deepest thing. Every little child is a divine creation. How will you analyze your child? Take Paul's analysis, spirit, mind, body. Every child has these forces, but none of them have any other origin than God. From God every child has come. As all the universe is making its appeal to man to discover it and govern it for God, so also is every little child. Let me tell you a story. The late Emperor Frederick one day went into one of the common schools of Germany and was talking to a class of children of the three kingdoms that they used to teach us about when we were in school, the vegetable, the mineral, and the animal kingdom. The Emperor, picking out one boy said, "And now, my boy, what kingdom do I belong

to?" And the answer came, "The kingdom of God, your Majesty." Ah, yes, do you know every child believes that about you? And do you know that is why the child trusts you. The significance of child life is saying to all of us, unless you do belong to the kingdom of God, unless you understand the divine purpose for my life opening out, then, in the name of my childhood and of humanity, keep your hands off me. That is the child's protest, and the child's argument, and the child's belief. "Of such is the kingdom of heaven." Oh, we would better never touch children, unless we ourselves are centered in the circle of the will of God!

Consequently the child becomes the custodian of righteousness in all human history. The first test of it is in yourself. If you have any heart or conscience left, you do not do in the presence of children certain things. The child is the guardian of right. So in the home; so in the city. The old Hebrew seers were indeed men of vision, and you remember that most wonderful thing ever written by a Hebrew prophet concerning the child and the kingdom, "The streets of the city shall be full of children, playing in the streets thereof." You see at once what that means. When our streets are fit for the children, and the children are fit for the streets then the kingdom has come. The little child on the street is the test of everything.

Like Paul, I make my apology for boasting, yet you will suffer me to be proud of one little thing in England. Mark Twain said we were mentioned in the Bible, because it said, "Blessed are the meek, for they shall inherit the earth." We are extremely proud in London of the government of our city and its traffic. I was greatly impressed at a scene in Cheapside, where the crowd jostles. Suddenly the whole line of traffic was held up by the uplifted hand of the policeman, and I wondered what was the cause. I looked, and there was what the Scotch people would call a wee bit bairnie, who had wandered off the pathway, and

the policeman held all London traffic up and took the little child across the street. And the city that is coming to understand that it must take care of the bairns is a city where Christ's spirit is. "Of such is the kingdom of God." Mark you the revelation of the principle here. If the assumption be that the kingdom is the master passion, the revelation is that the child reveals the principle along which we are to act in answer to the passion.

Now, may I turn to the instruction of the text. Notice, first, the simplicity of the text: "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." That is the patent instruction. "To come unto me." That is the work of the Sunday-school, is it not? I need not label it. In this year of my Presidency of the British Sunday School Union, I have been over my own country conducting sessions, and the sentiment is that our supreme purpose is to bring the children to Christ—not to educate them, not to entertain them, though both of these are necessary, but to bring them to Christ. That is the supreme purpose of our Sunday-school work.

You remember that final word spoken to Peter by the Galilean lake; the threefold text with its wonderful interchange of words about love I am not now dealing with, but you remember the charges of Peter; what was the first? "Feed my lambs." What was the second? "Shepherd my sheep." What was the third? "Feed my sheep." What I am going to say, I submit to you for your own thought. Christ did not say shepherd my lambs, but feed them. When he came to older people he said, "shepherd the sheep," and then feed them. I believe there is profound meaning in it. I would be sorry to base a theology on a single text, but I believe that the true method of dealing with the children is to tell them that they belong to Christ from earliest childhood. I am not positive that every child needs conversion; I am sure that every child needs regeneration. I don't know the day of my conversion. My

brother, I do not undervalue your experience if you have such an hour, only don't let your volcanic method interfere with the gentler method.

I was brought up in a hyper-Calvinist home, and my father's method was better than his creed. I say that with bated breath, because he is living still, thank God, and in our own home. I never remember the hour in which he did not tell me that I belonged to Christ. How does he square that with his hyper-Calvinism? That is his problem, not mine. Thank God for Calvinism, but while that is true, we have got to remember that Christ said, "Feed my lambs."

The little child is all his, and if they may all be fed and cared for and tended in their earliest years, there will come a moment, known as adolescence, when will begins to work; the child will say, yes, I am his, and then, sweet and gentle as the kiss of the morning on the hill, as the distilling of the dew on the herb, the child will pass into personal relations with Jesus Christ. Suffer them to come and forbid them not, for of such is the kingdom of heaven.

What lies behind that? Surely there is a thought that is personal. If I am to be a man who will help them and lead them I must be a man wholly submitted to Christ. Listen, I must be a man wholly submitted to the child. There are two soul qualifications in dealing with children: be Christ's, be the child's—absolutely his, absolutely devoted to the child. And if you will find me the Sunday-school teacher, the father,—I never lecture mothers,—that is wholly Christ's and wholly the child's, then I will find you a worker, an apostle, a co-worker with Christ, who will lead the little ones to him.

And, of course, there is the third and widest line of application here. Jesus shows the little child at the center, and he shows that he claims the child for himself, and so the whole kingdom for himself. If I would serve the world, I will start out with the child again, for the passion

and compassion that would compel me to the service of the child would drive me out to all the regions beyond.

Does not this, after all, bring us back in sacred and holy fellowship to the Christ himself? May I not quite reverently say he is the eternal Child? It is no more impossible to think of an eternal Son than to think of an eternal Father, and Christ himself is child in the mystery of deity—firstborn of all creation, firstborn from among the dead, all fulness dwelling in him—God's Child. It seems to me I can forevermore hear the infinite voice of God saying of Christ, "Thou art my beloved Son in whom I am well pleased." For me increasingly the call of the child is the call of the ascended Christ to my heart. And to love the little one and to care for the little one, and bring the little one into harmony with God is to serve God's child as I cannot in any other way.

May God give us, my brethren and sisters, when this Convention is over, to go back to look once again into the faces of the children and see a new light and a new glory, and hear a new appeal for Christ's sake.

Quiet Half-Hour

Led by the Rev. F. B. Meyer, B. A.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou ue? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21: 15–17.

A Half-Hour with F. B. Meyer

There are three words in the Greek that stand for love—*eros*, the love of passion; *phile*, standing for human bonds of friendship; *agape*, not found in classical Greek, but profusely found in the Bible, meaning the highest love, the Divine love. Neither *eros* or *phile* can express the higher love.

Let us take the group known as the Boanerges group, looking at Mark 3: 16, 17. These men were the Boanergic men,—men of strength and passion. There is nothing so necessary as passion. The intense nature is what sets the world aglow. It needs to be refined as Jesus refined it. As we read Luke 9:54, we see how passionate James and John were. One of them who asked for fire to come down from heaven and destroy the Samaritan villages, joined with Peter at Pentecost in asking for another fire.

Our Lord, in the passage which we are studying this morning, makes an effort to raise Peter's love to the loftiest love. Jesus wants the very best for every one of us. If we have not used the best that he wishes for us, then let us use the best that we have, as Peter does here in offering to Jesus the lower love because he has not yet risen to the higher.

I want you to notice that this Boanergic man had learned the deep lesson of the Holy Spirit, and had had grafted upon his passionate nature the pure and holy nature of the Divine Being, which he tells us is love. And as this happened to him, my dear friends, it may happen to you and to me, and there is great need that it should. I pray God that you may be ambitious to sit upon the right hand and upon the left in his kingdom. They found fault with these men for wishing to, but Jesus Christ said, "It shall be given to those for whom it is prepared." And can you wonder that James, who swept up in a chariot of martyrdom sat upon his side, and that John, who waited for the second advent, sat there upon his side, and that these two men, with their intense nature, their Boanergic nature, were thus

enabled to sit in close proximity to the Son of God, because their characters are approximated to his. I crave for you, my friends, that you shall sit right and left, not because of the dignity or honor that it may confer upon you, but because the kingdom means power over other men; because the throne is lifted above the floor, and gives lifting power to those who sit with Christ there.

Now, observe, he says in this first Epistle of John, 4:7, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." And then he says a little lower, in the 11th verse, "Beloved, if God so loved us, we also ought to love one another." And the point, my friends, is in the word "ought." "You ought." The word all through the passage is the *agape*, and the Apostle says, "You ought to have this loftier love. You ought not to be content to live upon the lower level, though even that may be enough to satisfy you. You ought." I like the imperative. I like that God should put his demand upon our nature, and that he should say, You ought to have the best. And there is no doubt that to every person in this place there comes that "ought" to-day. You ought not to be satisfied with the lower level. You ought to ask from God the grafting in upon your nature of the Divine.

Now, I think as Christian people we have exaggerated the idea of growth. We all say that growth of God's nature, which has been sown by regeneration in our hearts, will ultimately achieve the best results in us. But it is quite right to say that the elm will always be an elm, and the oak will always remain an oak. But you must remember that growth does not express entirely the result which may be achieved in your character and mine, because we are not plants—we are moral beings, to whom God makes an appeal when he says, "ought." And even when you take the idea of growth, you must remember, of course, that the apple is the apple that is so luscious and refreshing because of the

culture which has been brought to bear upon the bitter crab, and if that culture were for a moment discontinued, the crab would again return. That the rose is what it is because culture has produced it from the dog rose, and if once culture were to cease to operate, it would degenerate to the commonest species, and that, therefore, though you speak of growth of what God has planted, it demands from you the most careful culture, or even the good thing in you may deteriorate. "Ought." It is God's imperative. You ought to be your best. You ought to be the best that God can make you.

And I want to remind you here (and all these thoughts crowd in upon us in this great city), I want to remind you of a story which is well authenticated, and which comes down to us from the third century.

After Valerian, the Emperor, had promulgated the second attack against Christianity, there was taken at Athens a prisoner named Sulpicius, who was brought before the tribunal.

"What is your name?"

"Sulpicius."

"What is your family?"

"I am a Christian."

"Are you priest, or layman?"

"A Presbyter."

"You understand that by command of the Emperor Valerian, all Christians must sacrifice to the holy and immortal gods, or they will be cruelly tortured and put to a cruel death?"

Sulpicius said, "We Christians have a King, even Christ. He is the Creator of heaven and of earth and the sea and all that is therein. We may not, therefore, worship the heathen gods, which are demons."

He was dragged from the tribunal and cruelly tortured, and Sulpicius bore the torture with unflinching courage. He was led away to be beheaded. And on his way to be

decapitated, a fellow Presbyter, Nicephorus came up to him. There had been a difference between these two men, and Nicephorus was most eager to ask forgiveness and be reconciled before his brother died, and falling before him he said, "Oh, martyr of Christ, I beseech thee that thou wilt forgive me, who art about to die." But Sulpicius maintained a cold reserve, and allowed his brother to seek forgiveness in vain. And a second time on their way to the scene of execution Nicephorus made the same entreaty, and the pagan guard said, "Why do you grovel before this fool who is going to throw away his life?" "Nay," said the other, "I cannot let him die until we are reconciled." But Sulpicius still maintained his reserve, and once more, when they reached the scene of execution, Sulpicius refused to forgive Nicephorus, and then a most extraordinary thing happened. The man who had stood with indomitable courage before the torturers, and had so nearly won the crown of glory, turned pale, and when the executioner said, "Kneel down, that I may behead thee," he said, "Why should I kneel down?" "Why," was the reply, "because thou wilt not sacrifice to the gods." "But," said Sulpicius, "I will." Then Nicephorus rushed to the front and entreated him to forgive him and so get grace, but he refused, and ultimately Sulpicius retracted, and said, "I will sacrifice to the gods according to the Emperor's order. Let me go." But his friend Nicephorus stepped forward and said, "Let me die in his place," and Nicephorus laid down his life upon that same block, while Sulpicius went forth to an ignoble life. That story had the most profound effect upon the early church. God gets men so far as to bear extreme torture, but the extreme test of death, unless he had received from the life of God the supreme love, failed him in the hour of trial. It was the other who had drunk of that extreme love who was more than a conqueror through him that loved him. I want you never to forget it.

Don't say I love, unless you can say, I love with the love

of God. The lower love may carry you through a great deal, even torture and cruelty but, my friend, nothing but the supreme love which emanates from the nature of God can ever bear you and me through the stress and storm of our life.

I close with this. Where does the "ought" come in? If you came across the Plain of Lombardy the other day (it lies between the Apennines and the Alps), you must have noticed how rich it is in cultivation and verdure—not that it has any great rivers in it, but it has been so carefully irrigated by canals. There is nothing like God's love except in God, and if you and I are to be irrigating canals in the Sahara of the world, we must bring our nature into open union with the sluice gates, with the Divine nature. You will never get the love in any other way. Love is of God. Love gushes from God. The mother, the patriot, and the socialist may love, but they do not love with the supreme love. It is of God. And the supreme thing for every one of us moral beings is to open the sluice gates of our faith to the very heart of the Eternal, and to keep those sluice gates open, saying, "I can't, but thou canst. My love fails here, but thine immortal, eternal love, the love of the cross,—that shall be victorious over all."

Keep those gates open, and direct the flow of this love to the man who does not love you. Look for the man who doesn't love you; look for the man who is an irritant to you, whose nature is out of tune with yours, and direct the flow of God's love against the solid barrier of his nature, until perhaps it disintegrates, it breaks down, and then you are lifted into union with God and have received into your nature something which is not human, but Divine, but which elevates and beautifies and ennobles the one who shall be able to know God. Oh, that wonderful thought, "He that loves, knows God," not by reasoning, but by intuition, as Abraham when he stood by the altar and was about to sacrifice Isaac, became the friend of God.

He knew God. All Paul's reasoning could not have made Abraham know God better. He knew God by the absolute sympathy of a kindred nature and a kindred act. And you, when you sacrifice your dearest self at the call of the love and nature of God, can look God in the face and exchange glances with him, for God and you have passed through the same experience, and yours is the knowledge of a kindred nature and sympathy.

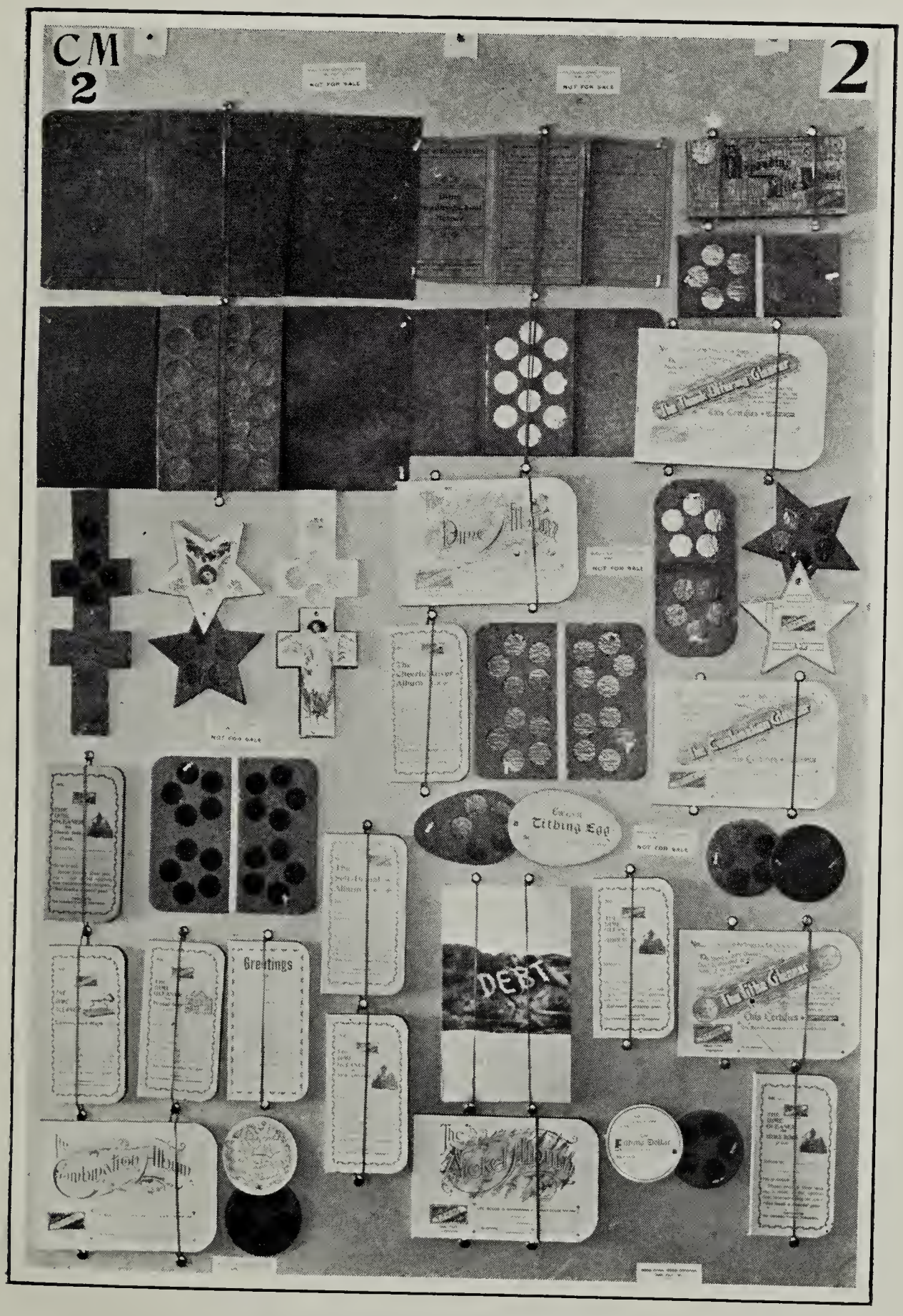
The Sunday-School Exposition

By the Rev. Dr. C. R. Blackall, Director of the Exposition

The Exposition was organized and conducted upon strictly altruistic lines, as set forth in every circular announcement, as follows:

"There is not any commercialism whatever in this Exposition. No contributor, either of merchandise or of money, will receive in return any pecuniary or commercial advantage, directly or indirectly; the reward will come in the consciousness of a great and lasting good accomplished in the uplift and culture of God's needy and faithful co-workers with him. There will not be any mere advertising feature, nor any exploitation of individual agencies, however excellent the latter may be. The single aim will be honestly maintained, to set forth in the most practical and winsome manner the various methods in operation whereby the world's great work of evangelization is being carried forward largely through Sunday-school effort. At the close of the Convention, the material shown will be distributed to all parts of the world by a special commission appointed for that purpose."

The generous response to the appeals made was to the last degree cordial and ample, not only from publishers and dealers in Sunday-school supplies, State and Provincial secretaries, and individual schools, but also from the numerous Foreign Mission fields where Sunday-school effort



A Glimpse of the Exhibit.
How benevolent offerings may be gathered.

of any sort is being maintained. The work of preparation occupied about six months, and required the services of five persons during a large part of that time. The gathering of the material desired was done wholly by correspondence, and its arrangement was entirely under the direction of Mrs. Blackall, the aggregate of separate pieces shown being over seven thousand in number. For the most part this material was mounted on four hundred large pasteboard cards. Included in the aggregate, there were nine hundred and ninety-eight bound volumes and booklets; one hundred and six maps, charts, diagrams, posters, picture and wall rolls; and one hundred and fifty-four pieces of manual work contributed by eleven schools.

The exhibits were classified into sixteen departments, each indicated in three languages: English, French, and Italian. A logical order was followed, with consecutive numbering to correspond with the handsome printed catalogue made possible by the generosity of The Edgell Printing Company of Philadelphia. Starting with the two International Associations, twenty-two State and Provincial Associations followed, which were succeeded by three County Associations and the Organized Bible Class Union. Twenty-nine individual schools came next, followed by collection and advertising methods, certificates, diplomas, and records.

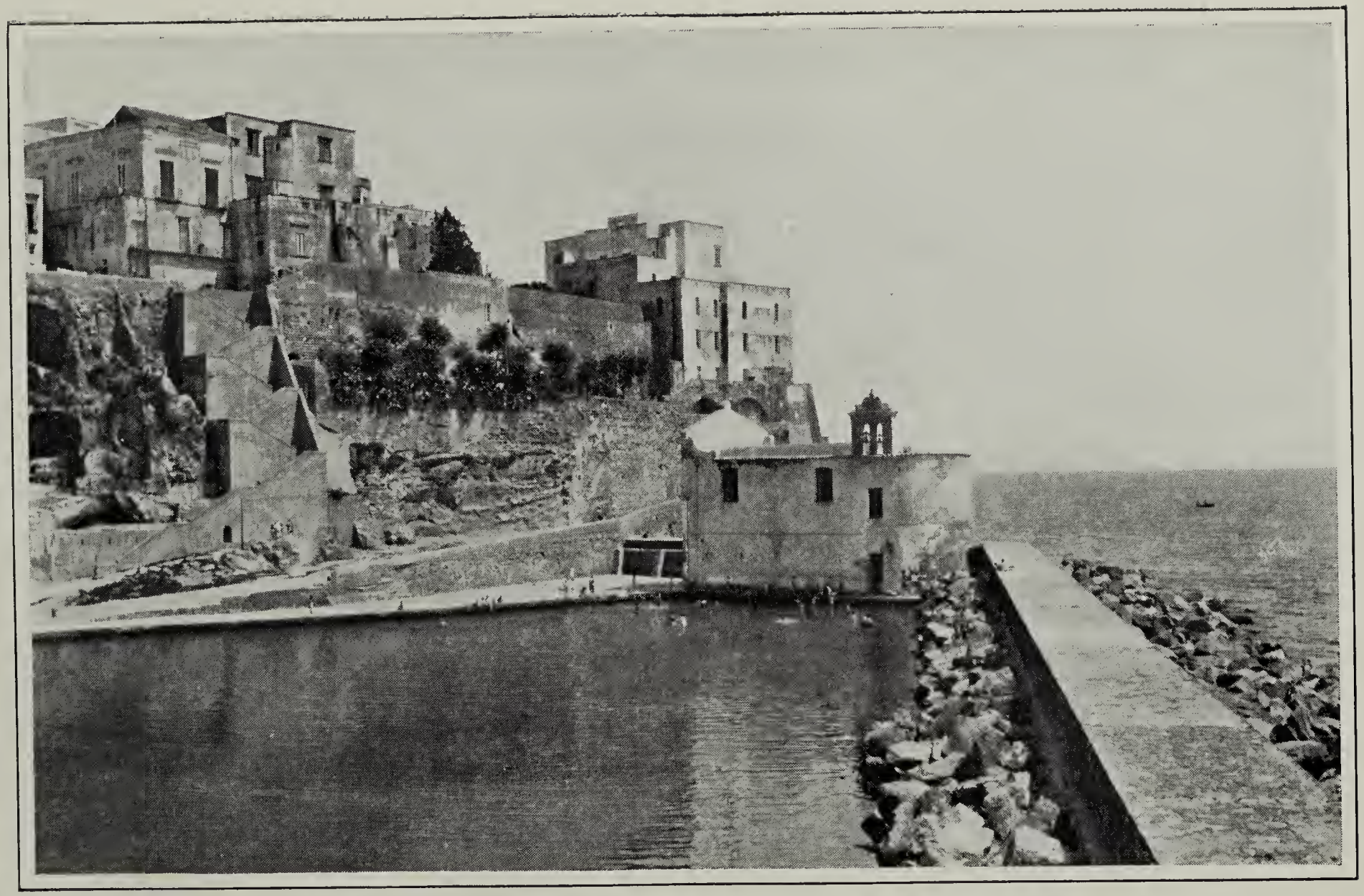
Sunday-school and Missionary maps had a large place, and these were followed by specimen pages of the Bible in all languages and dialects, and these again by Bible training schools and colleges. Four hundred and thirty-five specimens of music publications, these subclassified, and representing an output of over nine millions of copies during 1906, were followed by books for teachers, numbering five hundred and sixty-three copies. Sunday-school periodicals were shown from all countries the world over, and in many languages, representing a gross output of more than four hundred and fifty millions of copies

during 1906. Temperance and Missions each made a fine showing, the latter being classified mainly by publishing societies. Related organizations, chiefly evangelistic, came next, and General Sunday-school Organizations closed the list. A classified directory of publishers and Foreign Mission organizations occupied the latter part of the catalogue. Prior to the opening of the Convention two private views of the Exposition were given, one to the press representatives in Rome, and the other to pastors and other workers in Rome. The number of visitors was large, and the interest manifested was all that could be desired.

The work of distribution was done under the personal direction of the Assistant Director, Mr. Allan Sutherland, of Philadelphia, and was complete in every detail. The record shows clearly where every piece went, and to whom, as follows: Africa, Austria, Azores, Bulgaria, Canada, China, Denmark, Egypt, England, Germany, Honolulu, Hungary, India, Italy, Japan, Korea, Norway, Palestine, Portugal, Scotland, Sweden, Switzerland, Turkey. The manual work went to China, Honolulu, India, Japan, and Korea.

The Exposition had place in three large rooms in the Methodist Mission, partitions having been removed in order to gain clear space. The local arrangements were in charge of Mr. Ernesto Peter, as Resident Manager, who proved himself exceedingly competent and efficient. Eight "Escorts" were on duty to explain the exhibits. In every respect the Exposition may be counted a great success.

Its material will be used especially in the formation of Sunday-school Expositions in India, Japan, Korea, Palestine, Honolulu, England, and Scotland. The individual gifts will materially aid Sunday-school workers in all the countries represented at the Convention. Its present and future sphere of influence may justly be claimed as world-wide.



Puteoli, Paul's Landing-place, near Naples.

The Footsteps of Paul in Rome

By the Rev. Dr. J. Gordon Gray

Two distinct points in St. Paul's journey "towards Rome" have become very familiar to all of us through the record of St. Luke, one of his companions on the way. At both of them his heart had been cheered by brethren coming out to meet him, so much so that he "thanked God and took courage." As to the exact site of one of these, Appii Forum, there has never been any difference of opinion. So eager were some of the brethren to meet with their beloved Apostle that they went forty-three miles along the Appian Way for this purpose. Why they did not go even farther is apparent to any one who has stood on the spot. There ends the canal that was made in the time of Augustus to drain the Pontine Marshes. Probably there was uncertainty whether Julius and his company would come by water or by road. The "Three Taverns," where the second band of brethren appeared, is a disputed site: the more influential authorities place it one stage nearer the city, but still on the other side of the Alban Slope. Others bring it as near as the foot of that slope and in full view of Rome. Between Appii Forum and Rome a night must have been spent at one or other of the towns in the route, most probably at Ariccia, where many of the Jews, expelled by the edict of Claudius, had taken refuge and perhaps still lingered. In the early morning that mixed company of prisoners and soldiers, under the charge of Julius, might have been seen passing along from Ariccia to Albano in the very line of the principal street of the modern town, until the point is reached where the Way turned down the slope. Straight as the arrow to its mark, the road stretched out before them, lined with the tombs of great Romans. The city with its million and a half inhabitants could be distinctly seen. From that point to-day the chief object is the cupola of St. Peter's; then probably what stood out most were the

buildings on the Capitol and the Palatine; on the one, the Temple of Jupiter and the citadel; on the other, the Houses of Augustus, Tiberius and Caligula, forming together, Caesar's Palace. During that memorable march from the slope into the city, the Apostle must have been struck with the splendidly paved road, broad enough for two chariots abreast, with its regularly laid out side-ways for foot passengers and the tombs all along it. Beyond the tombs there could be seen every now and then important villas spreading themselves out on those flat and sparsely cultivated fields of the great Campagna. Beyond those villas again, line upon line of great aqueducts must have met his view, all converging to the city and making it a place of fountains. The Almo stream would at length be crossed and as the columbaria of Caesar's household were passed, the city wall would be fully in sight. Not the wall which you see to-day, built more than two centuries later, nor the gate now known to us as the Sebastian Gate of that third century wall. No great Baths had yet come to fill the view on the left. One of the chief objects was a Temple to Mars, reminding every traveler into the city that it was the capital of a warlike nation. The Porta Capena Gate was now in front of them, so called from Capua (one of the chief cities on the Appian Way), to-day buried near a very rude wine-cellar. At one time I had hoped that the very gateway by which St. Paul entered the city might have been brought to the light, so that the members of this Congress might have walked through it, literally following in the footsteps of St. Paul. It is no rash prediction to which I give utterance, when I say that it will be ready against the next World's Sunday-school Convention in Rome.

And now that we have St. Paul and his company at the gate, we must settle in our minds what turn they took as they passed into the city. So long after the event, and with so little to guide us, it may seem not a little hazardous to attempt to fix the actual route, and yet we have certain

Tomb of Sextus Pompeius Justus.

hints that have come down to us, which are also now better understood as fixing the camp to which Julius conducted his prisoners, on the Coelian. In the old received text of the 28th of the Acts and the 16th verse, the person to whom Julius consigns his charge is called "the captain of the guard." That used to be taken as meaning "the captain of the Prætorian guard." And it then became easy for us to identify him with the celebrated Burrhus, who was appointed in A. D. 52, on the recommendation of Agrippina, the mother of Nero, as sole prefect of the Prætorian guard. Nero owed his elevation to the throne of the Caesars to Burrhus' influence. Had the young Emperor followed the advice of his former preceptor, he would have been saved from two of his worst crimes, in causing to be put to death first his mother and then his young wife. Though estrangement had begun to show itself between the Emperor and his powerful minister from the time of the murder of Agrippina in A. D. 59, a year before the Apostle's arrival in Rome, it was not such as to remove him from his high position next to that of the Emperor. There was always something unsatisfactory to me in bringing in so important a personage as Burrhus to receive the prisoners consigned by Julius, even though it was possible to suppose that it was only some representative of his that was present on the occasion. New light has come to us through Mommsen's interpretation, in which he is supported by Sir William Ramsay, of the term "captain of the guard" as meaning according to an old Latin version of the passage *princeps peregrinorum*, chief of the Foreign Corps. It is a well-known fact that on the Coelian hill there was in those days a camp called *Castra Peregrinorum*. The *peregrini* were the men of the Roman legions stationed in the provinces of the Empire, who appear to have "acted not only for commissariat purposes but as couriers and police in charge of prisoners." Julius, as a centurion that had been serving in the provinces, was an officer of that Corps and his chief

would be no other than the *princeps peregrinorum*, the commander of the Cœlian Camp. On passing through the Porta Capena he would most naturally lead his prisoners, St. Paul among them, to this camp adjoining the Gate. The consignment would take very little time as the letter of Festus, describing St. Paul's case, must have been lost in the Bay of Malta, when everything perished in the wreck save the souls that were given to the Apostle. It must have fallen to Julius to say that here was "a Roman citizen, who had appealed to Caesar." That would be quite enough to settle what was to be done with him. He was detained as a prisoner, at his own expense, enjoying a large amount of liberty under military guard, until his accusers could be brought face to face with him before the Imperial Tribunal. From the first there could have been no question of shutting him up in a prison. Very naturally, a "guest-house" was at once provided. Brief as St. Luke's references are to the sojourn in Rome, he makes it clear that St. Paul did not at once settle down in "his own hired dwelling." For a few days at least he was in "a lodging," Acts 28:23. It is not unlikely that he became at once the guest of one of the disciples always, of course, under the restraint of his guard, one of the same Corps, in all likelihood, to which Julius belonged. There had been ample time to arrange this from the time that brethren had met him at Appii Forum or even the Three Taverns. For such an one as St. Paul there would have been no difficulty in finding a worthy host among them. There might have been difficulty only in deciding who was to have that honor.

In that "guest-house" he received the chief men among his own countrymen and later, by appointment, a much greater number (πλείους). In speaking of the Jewish quarter of that time a mistake is frequently made as to its locality. Their chief settlement was on the further side of the Tiber, near the harbor and around the old Portese Gate. Other colonies of Jews were outside the Capena Gate, near

Tomb of M. Corvinus Cotta.

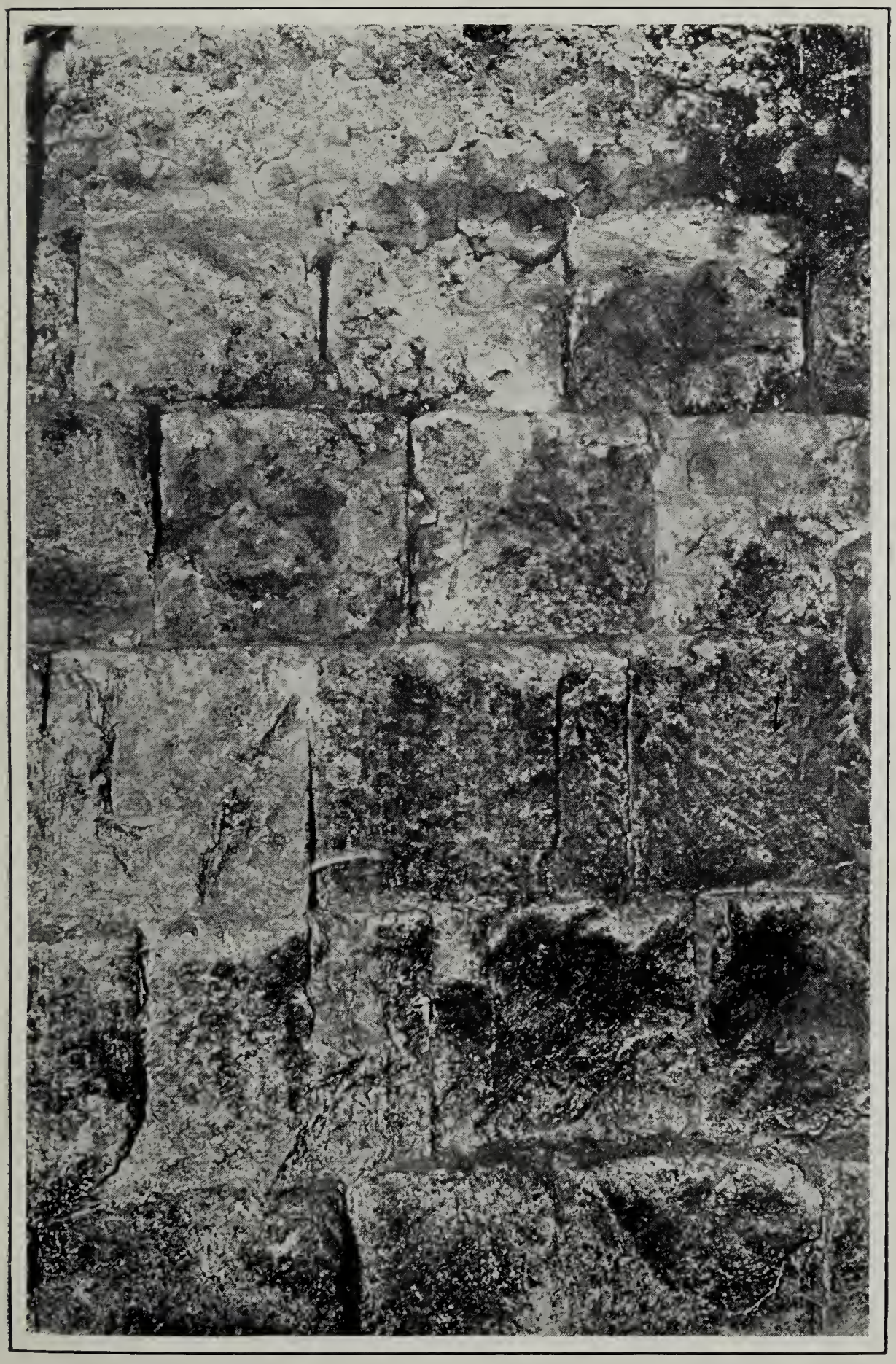
to the sacred grove of Egeria, and also in the Campus Martius and the Suburra. These facts are of importance, because the site chosen by St. Paul for his hired house is supposed to have been made by him dependent on its proximity to the Jewish quarter. It is forgotten that, when he had discharged his responsibility to them in the first days of his sojourn in Rome he held himself perfectly free to turn to the Gentiles. I believe that when he came to decide where he had best settle in the city while he was waiting his trial, he was influenced by considerations altogether different, such as available accommodations on moderate terms, proximity to the many friends and fellow-workers whom he already had, and more than all, centrality of position as regards the Gentile population. The actual site of the hired house is one that naturally interests Christian visitors to Rome more than any other and yet I feel bound to say that there is no sure evidence as to its locality. Professor Lanciani, in his "New Tales of Old Rome" sets aside with equal summariness the two sites on or near which the hired house is supposed to have stood. The ruins under the Church of S. Maria in Via Lata on the Corso belong not to a private dwelling but to a great public edifice, called the Septa Julia, one of the architectural masterpieces of Agrippa, extending from Piazza Venezia to Piazza Sciarra. He adds that "it is impossible to believe that a private citizen could have lived in the Septa Julia." In this opinion Professor Marucchi of the Propaganda College agrees, writing in his "Memorials of the Apostles" that the actual spot little favors the legend.

The other site, under or near the Church of S. Paolina alla Regola, is less unlikely from the fact that a double tradition unites in placing the Scola of St. Paul in that neighborhood, of which there is a trace in the name of the church. The Jewish synagogue supports the tradition of the Roman Church. The house over against the church and in the Via degli Strengari is not accepted by archeologists as

a first-century house and must thus be set aside. When that section of the city comes to be reconstructed, more light as to the true site may reach us. At present we must content ourselves with the belief that thus far it cannot be traced.

One thing is certain,—that it was "hired." That means that it could hardly have been the house of any well-to-do disciple, but might have been that of a sympathizer, who was more or less dependent on its hire. To lease such a dwelling as could give accommodation for himself, for several of his companions in labor and also for his guard, with facilities for considerable gatherings throughout "two years," implies no small means at his disposal. How came he by such resources? Professor Ramsay supposes that St. Paul's father had by this time died in Tarsus, that he himself had realized his patrimony. No longer do we hear of him working with his hands as in his earlier experiences. If we had not distinct allusions in the Philippian epistle to the generosity of the brethren of that early Church we might feel the need of having recourse to such an explanation. His own testimony is clear enough as to one main source of his supplies, "I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Nor can we exclude from our estimate of his financial position the gifts and offerings of the Roman brethren, among whom there were Pudens the Senator, as well as the wife of Aulus Plautius, a Roman General, the saints of Caesar's household, as well as those of the household of Aristobulus and Narcissus. When the house was first hired, there could have been no anticipation that his trial would be so long delayed. As time passed, the sympathy of the brethren in the city, as well as that of the more distant churches, would be called forth. In this way there would be no lack of the means necessary for his daily support.

As we have no data given us for fixing the site of this



The Servian Wall at the Porta Capena Gate.

celebrated house we have none as to its probable internal arrangements. Only in the less crowded parts of the city could the usual construction of a Roman house have been adhered to, while none but men of great wealth could have procured the space necessary for atrium, peristyle, and tablinum. It is well known that a very large proportion of the Roman populace of that period occupied great tenements with one common court for all and many stories, one above the other. If the Apostle had secured a portion of one of the older type of houses, we can conceive of him as occupying several rooms with an atrium that could have accommodated the great numbers that came to him. Certainly, it was his largest available room that served for his "preaching and teaching." And it is there that we must see him surrounded by that group of workers, whose names we can gather from his epistles, and receiving the deputies from the churches both of Greece and Asia.

As the record of the Acts closes we get a wonderful glimpse of the main occupation of the Apostle throughout that "biennium," as the historian calls it. From it we gather that "the kingdom of God" and "the things which concern the Lord Jesus Christ" formed the great subjects of his "preaching" and "teaching." A warm welcome was given to all who entered that dwelling. There was a confidence in the manner of the preacher that impressed itself on all. The fact with which St. Luke closes his record was the most remarkable of all that could be told. In this center of Paganism, with a Nero on the throne of the Caesars, for "two whole years" such preaching had been absolutely "without let" or hindrance. That was the fitting climax, in St. Luke's view, to the history of the early Christian Church, which a Roman official like Theophilus would rejoice to hear, especially as he must have been a lover of the truth which could win such a triumph. It fell in best also with the design of the historian in tracing the progress of the Christian faith from Jerusalem to Rome, where he

leaves its great propagator under the shadow of the Imperial Palace calm, fearless, and "unhindered." Never had there been on the part of the Roman authorities the slightest interference with him nor with the many that flocked to hear him.

This requires us to place the period of his occupancy of the hired dwelling as near as possible to the time when Nero was under the influence of his great ministers Seneca and Burrhus. The most probable date for the "biennium" may be taken as from 60 to 62 A. D., making the arrival of the Apostle in the early spring of 60 and the writing of the Acts two years thereafter, in A. D. 62. The summer or autumn of that same year becomes the most probable for the trial and its issue.

Though we are still without evidence as to the site of the hired house, we are not so entirely without a trace of the natural features of its great occupant. The bronze medallion found in the Domitilla Catacomb, and now in the Vatican Library, is supposed by De Rossi to belong to the second century of the Christian era, and to be certainly not later than the third. On it we have preserved to us the typical portraits of both St. Peter and St. Paul. All later portraits can be said to be after the model of those of the medallion, whether on wall or in sculpture or mosaic or engraving. As in every line of his countenance Peter appears on it as the fisherman of Galilee, with strong, well-marked features, in the vigor of health, with short hair and round curly beard, so Paul is the man of deep thought, wiry in form, slightly bald, with beard long and pointed. The expression of his face is calm, even benevolent, not without a touch of sadness. His countenance has an air of refinement, which is by no means belied by the fact of his having often wrought with his hands to minister to his necessities. The impression, thus taken from that bronze plate, enables us to picture him as he taught in his hired dwelling.

The Traditional House of St. Paul in Rome.

From his own pen there is but one feature of his outward man at the time that has come down to us. It occurs in that choice epistle to Philemon, "being such a one as Paul the aged." Though the Latin versions render this "senex," we need not take it as equivalent to "the old man." The probabilities are that he was at the time but a year or two over sixty, but by reason of the many hardships of the past twenty-five years of his life he felt himself old. Could we have seen him in his hired room, the symptoms of growing infirmity might have been more or less visible.

Closely linked with his reference to advancing age comes the mention of his chain, "and now a prisoner also of Jesus Christ." In the letters of the time there is no allusion more frequent than that to his bonds. We would fain persuade ourselves that there must have been intervals when he had not to wear it. The oft-recurring expressions, "the prisoner of Jesus Christ," "an ambassador in bonds," and "the bonds of the gospel" point rather to his having worn it almost continually. Though his disciples were much concerned owing to his liberty being thus restricted, he rejoiced rather in that it had "fallen out unto the progress of the gospel." The very fact of his being a prisoner under appeal to Caesar gave him the great opportunity of his life. As we shall see, never had he been privileged to have such an audience as when he spoke in the great Court of Appeal in his defense.

It may be held, therefore, as certain, that no one could enter into his Roman dwelling without being reminded that he was looking on a prisoner for Christ's sake. Even when "the chain" itself did not fall under the visitor's eyes, the armor of the guard must have stood out conspicuous in the room, "the helmet, the breastplate, the girdle, the shield and the sword." The description we owe to himself, and the man that wore them was a soldier of the foreign legion, not needing to be changed often, but always with him.

As to the companions of his captivity we have his own personal testimony and in each case there are words of

praise added. To Timothy he gives the chief place, naming him in three out of the four epistles, written in that room, "his brother" or Christ's servant equally with himself. A beautiful trait in the character of the Apostle here manifests itself in his being drawn to the younger men about him, finding in them the workers of the future, and fully trusting them. Next to Timothy can be seen Luke, "the beloved physician," a Gentile on the mother's as well as the father's side, his companion during the earlier imprisonment in Caesarea, in his shipwreck, and on his way to Rome. Not far from Luke, Aristarchus might have stood, made prisoner with Gaius on the occasion of the great uproar in Ephesus, afterwards with him in Jerusalem and on his journey to Rome. Epaphras is one who has honorable mention given to him, "a minister of Christ" and the messenger of the Colossian Church. Tychicus appears next as the bearer of three of the epistles out of the four, a trusted messenger, charged also with reporting all those personal details that would be so eagerly listened to by the brethren in the East. In evidence of the full trust now placed in Onesimus, the slave that had robbed his master and become a runaway in the great city, the same commission is given to him as to Tychicus, "about making known all things that were being done in Rome." What a proof have we here that the experience of that prisoner was the chief object of interest with all the churches in the East!

That gem of a letter to Philemon has made Onesimus almost the most interesting character in the group around the Apostle. Much as St. Paul would have liked to retain him as his "attendant," now become true to his name, he recognizes the claim of his old master. In the great capital where slaves far outnumbered their masters this Apostle of freedom wrote down words about a runaway slave that were destined to break down forever such bondage, "no longer as a servant, but more than a servant, a brother beloved." The bearer of the Philippian offerings, Epa-

phroditus, still lingered near to him, who had been in an agony of suspense as "the sickness nigh unto death" was on him. Strange to us it seems that the wonderful powers of healing with which St. Paul had been endowed availed nothing in this case. Miracle appears to have had no place in the great ministry of the hired dwelling, only the preaching of the gospel of the kingdom and the teaching of the things concerning the Lord Jesus. All the precious fruits of that wonderful "biennium" were reaped through prayer and preaching. Among the three that still remain to be presented, there is one whom we are surprised to find in that company, Marcus the cousin of Barnabas. Ten years before he had been the cause of sharp contention between Paul and Barnabas, because he had proved himself narrow in his views and lacking in devotion at a critical period of service. All that had been lost sight of now and Mark was there, a link between St. Paul and St. Peter, and useful for ministering. If he had not already written his gospel, though it is probable it may have already passed into currency in the Eastern Church with the distinct impress of St. Peter upon it, he was able to reproduce the experience of that great eye-witness of the Lord. Jesus called Justus, though less known than any of the others, is most honorably mentioned as being a fellow-worker unto the Kingdom of God and a comfort to the Apostle, sharing with Mark the distinction of being the representative of the Hebrew or Jewish element in the company. Demas, the last of the ten, appears in a favorable light at this time, bracketed with the beloved physician as "a fellow-worker."

Of the four epistles which were penned in the hired house, we take that to the Philippians to have been the last. More than any of them it throws light on his experiences during "the two years" and contains hints that bring us near to the issue of his trial. To the tender interest of those brethren at Philippi in the Apostle's captivity we owe almost all the light we have on what was happening to him in Rome.

There is a distinctly confidential note sounded here and there in that epistle. What he appears to be most anxious that they should know, was that "the things which happened unto him had fallen out rather unto the progress of the gospel." It is to his beloved Philippians that he writes of the marvelous effect of his testimony in the highest circles in the city—"My bonds became manifest in Christ throughout the whole Prætorium and to all the rest." The marginal reading of the old English text "Caesar's Court," or of the modern Revised version "the Prætorium" I take to be the true one. This is no other than the sense given to it by Tyndale, Cramner, and the Geneva version, "the judgment-hall." This meaning also best accords with the usage of "Prætorium" in the Gospels. So well-known had it become as the equivalent of the official residence of the governor, that the three evangelists of Jewish birth use it when they are describing the scene of our Lord's trial before Pilate. In the single case in which it is used by St. Luke, not in his Gospel, but in the Acts (23:25) it stands for Herod's judgment-hall. Its usage in the Gospels and the Acts must be held as determining its meaning here. Writing to the brethren in a Roman colony, the Apostle could only have had in his mind the provincial usage of the term "Prætorium." Philippian disciples cannot be expected to have become familiar with its application to the Prætorian Camp where the flower of the Roman army had its Roman quarters, outside the Coelian Gate. Theodore Mommsen has the merit of having brought us back to this old interpretation, in which he is supported by Professor Ramsay. The greatest sphere of the Apostle's influence, according to himself, must be sought for neither "in Caesar's household" nor in "the Prætorian Camp," but among the members of the Supreme Council of the Empire, to which St. Paul had made his appeal from the provincial court in Cæsarea. When he mentions the whole Prætorium, he has in his mind, "the whole body of those that sat in judgment in his

case." The great officers of state, besides Nero himself, were made to see as the result of his defense that his bonds had to do only with his faith in Christ. One of those remarkable speeches of his, such as we find recorded in the Acts, when he was before provincial Governors, had been delivered in the Imperial Basilica before a crowded court, with the Emperor and all the influential men in Rome listening to him. The impression made on that occasion passed out into the city, so that "all others" were also reached. The true issue from that day was made perfectly clear that "for the hope of Israel he had been bound with that chain." A far more vivid conception of the range of this prisoner's influence is thus conveyed to us than if we hold that it was among the soldiers of the Prætorian Camp, through the frequent change of guard, that this manifestation had taken place. There is reason from later history, in the light of the Catacomb inscriptions, to believe that the first knowledge of the Christian faith was imparted, on the day of Paul's great defense before Caesar, to leading families, who had their representatives present and afterwards furnished conspicuous confessors, as Flavius Glaucus and Domitilla and Acilius Glabrio.

Where was this celebrated defense made? The answer must be in the Basilica belonging to the Palace then occupied by Nero. The word palace as we now use it was applicable then to the whole series of buildings that had been set up by Augustus, Tiberius and Caligula. They were not three palaces, but three houses with the House of Livia linking two of them together and forming jointly the palace. To that must be added the "Domus Transitoria," another house which Nero began to build in the earlier years of his reign, occupying part of the Palatine, the Coelian and also the Esquiline. These widely scattered and massive buildings, all making up the one Palatine, might easily have had more than one Basilica or Judgment-hall within their wide sweep, embracing part of three hills. That certainly adds

to the difficulty of identifying the exact scene of the trial before Nero. Following the example of Augustus, Nero would seem to have revived the practise of hearing cases of appeal, not in the great basilica of the Forum, but in the judgment-hall of his own royal house. That leads us to look for the basilica of Paul's trial in the judgment-hall of "the Domus Transitoria," and not on the Palatine at all. Professor Lanciani regards it as probable that Nero's Basilica will be found on the lower slope of the Esquiline. The Palatine Basilica, belonging to the great Flavian "Domus," which used to be shown as the scene of this famous trial did not exist till some fifteen years after the martyrdom of the Apostle. The great platform on which that magnificent Imperial House was built did not begin to rise over that hollow between the twin heights of the Palatine, until Vespasian came into power. In St. Paul's time private mansions occupied the site of which the remains are to be found to-day in the so-called Baths of Livia. While the Flavian Basilica is too late to have served for the Apostle's trial, it is so near to it in time that with it before us we can all the more easily realize the scene. At the further end rises the Tribune, on which the Emperor and his Council of Assessors sat. Twenty Romans of the highest rank occupy those seats on both sides of the Imperial Chair, the two Consuls, the two Prætors and all the chief Magistrates of the city. A marble screen, such as is seen in the fragment set up, divides the Court with its various officials from the general audience. Two lines of columns, running along each side of the court separate the nave from the aisles. Outside the dividing screen may be seen the prisoner, as we have seen him with the help of the bronze medallion with his right hand chained to his guards' left. Not far off are his accusers, the high priest of the Jews, the treasurer of the Temple and others. Only recently had they come to the city about another appeal to the Emperor, in which they were successful. In the outer circles and mingling

The Basilica of the Palatine.

with the crowd are Paul's friends, Timothy, Luke, Mark, Onesimus and many others. The hour long waited for had come and the interest must have been intense. The three most conspicuous persons in the Court are Nero, the Jewish high priest, and St. Paul. The Emperor is only twenty-five, though he looks older, and already has his hands stained with the blood of Agrippina, his mother, and perhaps also of Octavia, his hapless wife, exiled, divorced, and then slain. Under the Judge's seat and in a place of honor is the chief representative of the Jewish worship, the one man living whose privilege it had been to enter into the Holy of Holies of the Temple. At the bar and on his trial was the greatest Christian of the age, the intrepid Apostle of the Gentiles. Paganism, Judaism and Christianity were thus face to face in their chief representatives. What would we not give to have the proceedings of that trial even in briefest outline under our eyes to-day?

In the scene, as I have sought to depict it, we have the true reason for the delay which it would be so hard to account for otherwise. Festus' utterance to Agrippa explains to us the long interval before the coming on of the trial—"it is not the custom of the Romans to give up any man before that the accused have the accusers face to face and have had opportunity to make his defense concerning the matter laid against him." There is no need to seek the reason for the delay in the capricious character of Nero. Before Paul's trial could proceed his accusers had to come from Jerusalem. Their case against the Apostle might never have brought them, now that he was so far beyond their reach, had not a serious conflict arisen between Agrippa and the Jewish people as to the building of a tower that overlooked the Temple. This had been met on their part by a counter-wall shutting out the view from the royal residence. Festus sided with Agrippa in the dispute, but yielded so far as to allow an appeal to Nero. Twelve persons, including Ismael, the high priest and Helcias, the

Treasurer, set out for Rome and here with the help of Poppæa, now Empress, they gained their case. Their counter-wall was allowed to stand, shutting out the gaze of strangers from the sacred courts. Flushed with that success, they may have come to the Prætorium, as the accusers of St. Paul. The date, assigned to that Embassy from Jerusalem 62 A. D., is of great importance to us as fixing the most probable year of the trial. In that same year, 62 A. D., Paul stood before Nero. This allows for those two undisturbed years of ministry in his hired house after his arrival in the early spring of 60.

The order of procedure in the trial can in so far be fitted in from what took place in similar appeals. The accusations lodged against the Apostle would be read along with the report from Festus which would embrace the description of Lysias as to what took place in the Temple at Jerusalem. The accusers would then have an opportunity of speaking to the charges alleged against him. What these were we can easily gather from the pages of St. Luke, an eye-witness as to what took place in the provincial courts. The Apostle was accused of being a disturber of the Jews in the exercise of their worship, secured to them by law; of desecrating the Temple by introducing into its courts those who had no right to be there; most of all probably, with violation of the public peace through perpetual agitation as the ringleader of a new and factious sect. Only this last could have had a special interest for Nero and his Court. The impression left, we may well believe, was in no wise different from what it had been before and which was so well expressed in the words, "this man doeth nothing worthy of death or of bonds."

Probably judgment was not given at once. There are distinct hints of a period of suspense as to the result, to be gathered from the Philippian epistle. The Apostle himself appears as if "in a strait betwixt two" issues, life or death. There is, however, far more of confidence than of fear in his outlook. While he writes of sending Timothy, as soon as

he knows how it will go with him, "he trusts in the Lord that he also will come shortly." He ventures even to say that the interval would be short, "I hope to send Timothy shortly." He goes even farther than that, when he asks Philemon "to prepare him a lodging" and he reveals the ground of his confidence in the prayers that were being offered in his behalf. All these expressions make it well-nigh impossible that his first captivity should have ended in martyrdom.

If we take into account the issue in the previous trials before Felix, Festus, and Agrippa, it is hard to realize that anything but an acquittal was possible. In the interval nothing had happened that could have altered the verdict, so far as the pleading on both sides went. Two whole years St. Paul had been under the eye of the authorities and not a complaint seems to have reached them that he had been a disturber of the peace of the city. Those earlier feuds in the time of Claudius between the Jewish and Christian sections of the people about one "Christus," are not heard of now. Even if we allow for the calling in of the influence of Poppæa, it is very hard to persuade ourselves that Nero at this time would have allowed a Roman citizen to be sacrificed on no better grounds than could be alleged against the Apostle. The Emperor must have clearly seen that only "envy and jealousy" moved the Jews against him, while his yet lingering respect for the rights of Roman citizenship might easily have served to deliver Paul out of the hands of his accusers. Sooner or later we believe the verdict was in his favor. In the same Prætorium in which the trial had taken place, the sentence of acquittal would be read, the chain removed from his wrist and himself made a free man.

What a day of thanksgiving that must have been in the hired house, where all the leading Christians in the city would gather! Nor would the rejoicings be confined to the Apostle's dwelling. The house on the Aventine where

Aquila and Priscilla had often assembled the Church together, must have witnessed joyful gatherings in which St. Paul had a leading part. The Pudenses in the Viminal in that very house on whose walls we can look to-day must have also welcomed their friends to rejoice over the verdict. We can imagine Pomponia Græcina and other honorable women assembled there with the family of Pudens to give thanks to God for the deliverance granted. Timothy might well have been with them before he set out for the East, for he was a friend of the family, as Pudens' salutation in Paul's last epistle shows.

While Paul may have thus remained for a time in the city to visit the various centers of Christian life in it, we can see Timothy and others hastening along the Appian Way, bearers of the good tidings to the Eastern Churches and preparing all for the Apostle's own purposed visit to Colossæ as well as Philippi. One might be tempted to say that at this stage the Apostle would not lose the opportunity of organizing somewhat the great body of believers now in Rome. He could hardly have left without appointing those who would administer the affairs of the Church in his absence, unless we suppose that already there were those charged with this work, so that he could leave it in their hands, with confidence. It is remarkable how silent his Roman epistles are as to the organization of the Christian Church in the City and even still more so as to any share in it by him or any other apostle. That does not, of necessity, prove that he was regardless of order and administration. Certainly it had no first place in his thoughts, nor has it any in the record.

The one thing on which St. Paul must have set his heart was to convey to the whole Church the importance of the verdict that had just been given. It had been confirmed, beyond all dispute, in the highest Court of Appeal that the gospel of Christ could be preached in all parts of the Empire without let or hindrance. If his prophetic eye had a vision

of troublous times at hand, you can imagine how eager he would be to rouse the whole Church to make full use of its great opportunity. There were at least two full years of respite, possibly three, before a change came in the attitude of the governing authorities to the Christian faith. For it is coming to be believed that while the burning of the city took place in July of 64 A. D., the spring of 65 had come before the Christians were made the scapegoat for Nero's own crime.

The deliverance of this prisoner no doubt gave a most extraordinary impulse to the preaching of Christ throughout the Empire. A period of great enlargement must have come. The hundreds that heard the truth from Paul's own lips and could look to the hired house as their birth-place, would surely multiply in the interval. It is by no means hard to believe what the secular historian writes of the "great multitude" that suffered so soon after the expiring of the next two years, in the gardens of Nero, now in part occupied by the great Basilica of St. Peter's. That characteristic closing word of St. Luke's history of the early Church "unhindered" remained true for another biennium at least. Singularly enough, the instrument in the hand of Providence that sheltered the Christian Church, not only in Rome but throughout the greatest Empire the world has ever known, was the least likely man of that or of any after age. The Caesar to whom St. Paul appealed in virtue of his rights as a Roman citizen, had given the verdict in his favor. That wonderful word "I appeal unto Caesar," in the end not only broke his fetters, but sent him back again to the Churches in the East, gave Crete its day of opportunity, brought him probably as far as to Spain and added to that precious ministry of his four, if not five, fruitful years ere he won the martyr's crown.

The hints given us in the epistles to Philemon and the Philippians leave hardly any doubt as to the direction taken by him when he left the city. His face must have

been turned eastwards along the same great Way by which he had come. Though we have no account of any convoy on the part of the brethren, we may be sure he was not allowed to set out without it. As his object was to reach Colossæ as soon as possible, the shorter route might have been taken by Brindusium to Dyrrachium. The churches of Laodicea and Hierapolis as well as of Colossæ needed his presence owing to the heresies which had begun to show themselves, according to the report of Epaphras. His resolution to visit Spain must have been, for the time at least, put aside. Though the evidence as to the various steps in his journeyings at this stage is very meager, his declared intention to the Philippians to give them a personal visit must have been carried out soon after his acquittal. It would not be difficult for the Apostle and his companions to put in months of labor in visiting the churches on both sides of the Egean Sea. Then would come in his Cretan mission, in company with Titus, of which he afterwards writes in his epistle to him. From one or other of these Eastern ports it was quite easy for him to visit Spain and carry into effect that purpose to which he had given expression in his Roman epistle some four or five years before. The strongest proof of such a visit ever having been made is found in the words of Clement as to his having "reached the furthest bounds of his will before his martyrdom." One writing from Rome to Corinth was not likely to have described the Capital of the Empire as its most Western point. The strong probability is that in A. D. 95, that is, only thirty years after the Apostle's death, a visit by him to Spain had come to be included in Clement's summary of his many labors. In the Pastoral Epistles, two of which were written in the course of this interval, there are distinct allusions to visits paid by him and to heretical as well as administrative developments, for which we can find no room in the history of the Acts down to his first captivity. While these avail as proofs in favor of a second imprisonment, they

are not sufficient to enable us to fill in that interval of four or five years, during which the Apostle enjoyed his liberty and ere "the hired dwelling" had to give place to his prison.

In the last letter which St. Paul wrote, there is an expression which clearly enough indicates that a very great change had come in his circumstances, when he wrote it. "I suffer hardship unto bonds, as a malefactor" (2 Tim. 2:9). In none of the earlier epistles, written in "his hired dwelling," though there is frequent allusion to his bonds, have we any description that answers to this. "Malefactor" conveys the fact that he was now treated as a common criminal, charged with grave offenses. And yet he is careful to bring out that it was for the gospel, which he preached, that he was "suffering hardship." No new elements had entered into his experience to justify this treatment any more than when he had been set at liberty. If we only knew what led to his arrest, when he was on his way to Nicopolis, in one or other of the cities of Greece or after his arrival there, we should see clearly that all the conditions on Paul's side were the same as ever. The one hint given us in his last epistle, as to what may have led to his seizure, best accords with what caused the great tumult in the theater of Ephesus. As Demetrius, the silversmith, whose craft was in danger, appeared there as the chief instigator of the uproar, so Timothy is warned against "Alexander the coppersmith," who had done him "much evil." The mention of his trade suggests that it had been seriously affected by St. Paul's preaching and that from this sprang his strong opposition to his "words." A charge founded on injury to trade in the matter of images would easily provoke serious disorder in a city such as Nicopolis, whose festivals vied even with the Olympian games. The arrest and imprisonment of the Apostle would quickly follow. Possibly the fact of his Roman citizenship was the only barrier in the way of the Apostle's summary execution and secured his being sent to Rome a second time. The treatment meted out to

common criminals at once became his. To one of the Roman prisons he was consigned, there to await his trial, a second trial with its death-sentence.

In all this change of treatment of this famous prisoner, there are manifest tokens of a new attitude toward Christianity on the part of the ruling powers of the Empire. The reasons for that change we must seek in the events of July, A. D. 64, when the burning of the city took place. For six days on end the fire raged. When it seemed to have consumed all within its reach, it broke forth in a new quarter under the Pincian hill in the gardens of Tigellinus, one of the city prefects, the mere creature of Nero and in some respects baser than his master. Three more days passed before the fire could be arrested. It was found that of the fourteen districts into which the city had been divided by Augustus, only four escaped untouched, three were reduced to ashes, and seven others were covered with the wrecks of buildings scorched by the flames. No words can describe the scene of terror and desolation on which the Roman populace looked when all was over.

When the fire broke out Nero himself had been absent, purposely so, it was believed. On the news reaching him at Antium of the unlooked for extent of the conflagration, he hastened up to Rome and viewed the scene from a turret of the Golden House, which was in course of construction. One finds it hard to believe that, bad as he was, he actually was seen dancing to the accompaniment of the violin, while he sang "the burning of Troy."

Certainly the historians of those times bear witness to the existence of the belief in that and the subsequent age, that Nero himself planned and caused to be executed the burning of the part of the city which he needed for the extension of his Golden House. Tacitus, writing about forty years after the event, mentions this only as "a dark insinuation." Suetonius writes of it about the same time as if it had been true. Dio Cassius, later still, accepts it as an accredited

fact. This threefold testimony shows that the suspicions of the time clung to Nero himself as the culprit. What lends support to the common belief is seen in the special preparations that are said to have been made to fan the flames and even provide for the houseless. "An enormous number of wooden booths," writes Professor Lanciani in his Ancient Rome, "and tents were secretly prepared and fleets of grain-laden vessels were in readiness to sail at a moment's notice from the various harbors of the Mediterranean." The Campus Martius and the Baths of Agrippa were thrown open for shelter. The price of corn was reduced to one-fourth of its market value, but even such measures failed to dissipate the angry suspicions of the people. To Nero and his counsellors it became evident that some scapegoat must be found, on whose head the penalty of so far-reaching a crime must fall. What happened we find described to us thus in the pages of Tacitus, "In order to stifle the suspicion that the conflagration had been commanded, Nero accused and exposed to special torments certain wicked and detestable people, who were commonly styled Christians. They derived their names from a certain Christus, who had suffered death under Pontius Pilate in the reign of Tiberius, but their abominable superstition though checked for a time was again breaking forth and spreading not only over Judea, where it had its origin, but through the city whither everything atrocious and shameless comes together and is practised openly." There is no uncertainty there as to the actual sufferers nor as to the motive that impelled the persecutor, "to stifle the suspicion that the conflagration had been commanded." The same writer tells us how the authorities set themselves to find out those who were supposed to be guilty. "Some," he proceeds, "were at once arrested and on their confession and testimony a great number of others were convicted, not so much on the charge of incendiarism as of their "hatred to mankind in general." Precise as Tacitus' words are, there

has been no little difference of opinion among modern scholars as to the actual relation of the State to the Christian community in Rome at the time. One thing is evident that, great as the growth of the Church had been during the Apostle's fruitful ministry, those guiding the movement had avoided giving visibility to it. The Christians had continued to meet in the houses of the more influential brethren among them. There had been little or no advance in comparison with what is seen in the last chapter of the Roman epistle, many places of meeting with the main feature dominating, "the Church in the house." This readily accounts for the methods to which the authorities had recourse when the persecution under Nero began. There were but few Christians known outside their own circle and torture had to be applied before the names of others could be obtained. In the end a "great multitude" of disciples were discovered and put to death in the most cruel manner in the circus of Nero. Tacitus tells us that the Emperor himself not only "offered his gardens for the purpose but gave a chariot race, mingling with the mob in the dress of a charioteer or actually driving about among them."

It is easily possible to trace to-day the exact scene of those sufferings. The paved way leading round to the Vatican Museum runs almost in the line of the main axis of the circus. The southern wall of the great Basilica rests on the seats on which the spectators sat on that occasion. The obelisk, now standing in front of St. Peter's, then stood in the very center of the arena. The exact spot can be traced to a slab with inscription bearing the date of its removal to the great square. On the authority of Tacitus we are able to affirm that such scenes did not long continue, "guilty as the victims were and deserving of the worst punishments a feeling of compassion towards them began to rise, as men felt they were being immolated not for any advantage to the commonwealth but to glut the savagery

of a single man." That revulsion of feeling from such spectacles, however, did not put an end to the persecution on the part of the authorities. The attitude of the State towards the Christian religion had undergone a distinct change. It had ceased to be confounded with the Jewish religion and had come to be regarded as an abominable superstition and placed in the category of a *religio illicita*. In the writings of Suetonius we have a striking confirmation of the change, pointing to the proscription of Christianity as a novel and mischievous superstition. "Among a list of regulations to ensure good order in Rome he mentions the punishment of Christians along with other prohibitions which the city-police were required to put into effect."

Professor Ramsay argues that "the fair and natural interpretation of Suetonius' words is that he considered Nero to have maintained a steady prosecution of a mischievous class of persons in virtue of his duty to maintain peace and order in the city and to have intended that this prosecution should be permanent." If that fairly represents the attitude of the State in the later period of Nero's reign, it is sufficient to account for the arrest of the leaders of the Church in the provinces, the bringing of St. Paul back to the city for another trial under entirely different circumstances. It is not needful that we should decide now when confession of "the name" came to be regarded as a capital offense. The experience of St. Paul, as given us in his second epistle to Timothy, rather points to charges brought against him, such as created the tumult in the theater of Ephesus.

In the absence of all details as to the grounds of the Apostle's arrest, it is all the more easy to account for his being dealt with now as "a malefactor," in view of these police regulations directed against Christians, to which Suetonius testifies. Had we been favored with a history of his second journey to Rome as "a prisoner," we should have found in it no allusion to any meeting with the brethren at various points in his route nor to any liberty having been

granted to him such as he had in his hired house. We cannot even say whether he came along the Appian Way and was able to recall those precious memories of good cheer. Perhaps the signs of the great conflagration were still visible. A new object would have met his view, if he passed by the Via Triumphalis or the Vicus Tutens. "The Golden House of Nero" had risen on the ashes of the city of his earlier captivity. It could be seen stretching across part of three of the hills. In all probability the Emperor was absent in Greece at the time, if we take the date of St. Paul's second imprisonment as not earlier than 66 A. D. There could have been no "lodging" allowed to him. Straight to his prison he must have been led. There was but the one issue before him and that issue could not be long delayed.

One of the most interesting points that claims to be considered by us now relates to the site of the prison where St. Paul spent his last days. Is it possible for us to identify it as the Mamertine, on the edge of the Forum and so well-known in Roman history from the earliest period? The term Mamertine, usually applied to it is to be traced to Mamer or Martius. Its less known name, "Tullianum" throws some light on its early history. The best authorities agree that it came to have this name from *tullius*, an archaic word meaning a jet or spring. The lower of the two cells, that we visit to-day, was at first nothing but a cistern cut out of the live tufa and had its contents supplied from a perennial spring. There was no need to bring in miraculous agency to account for the springing up of the water, even if it could be proved that it was needed for baptisms in that lower cell. The water was there long before. The upper cell would seem to have been the older of the two and the lower was made at a later period, when more room was required or a still deeper and darker dungeon was called for. The under cell appears to have been the very one referred to by Livy as "the Tullianum." Sallust's

The Aqueduct of Claudius.

description of it, in the century before the Christian era, enables us to form some conception of what it must have been in the reign of Nero. He depicts it as a "dark, filthy and frightful den, twelve feet underground, walled in and covered with massive stone-walls" (Lanciani). Into that under-prison not a ray of light penetrated. The one access to it was by a man-hole in the center of its vault, through which prisoners were let down and from which they never came out again alive. Up to the sixteenth century it retained its original depth of twelve feet from floor to ceiling, now it has only six feet, little more than enough for a man of medium height to stand erect. The upper cell is considerably larger, of rectangular form and with vaulted roof. There was access to it in the ordinary way and light could be admitted into it. For several centuries these two chambers are believed to have served as Rome's prison. Of it Dio Cassius speaks when, writing of the times of the kings and tribunes, he could use the words these were "the happy ages, when Rome was content with one prison." Even if we had far better evidence than is now in our possession, connecting St. Paul with the Mamertine prison, the researches of Dr. Parker of last century have relieved us of the necessity of supposing that one of these cells formed his prison. No fewer than five great prison-chambers were discovered by him behind these and extending eastward from the Forum. "All the interiors are lofty with vaulted roofs, partly of stone, partly brickwork," there are signs also of "a coeval origin with that of the two dungeons" (Hemans' Historic and Monumental Rome). In this way we obtain a far truer conception of what the Mamertine was during the Empire and at the same time become less disposed to fix on either of the two cells shown to us now as having been the place of St. Paul's second imprisonment.

The evidence on which the legends of the Medieval Church rest as to the Apostle's connection with it, is of the slenderest character. The consecration of these two

dungeons for Christian worship is assigned to St. Sylvester at the suggestion of Constantine, but even that has no surer basis than an apocryphal letter to St. Jerome. If we could be sure of the alleged action of the Church in the first quarter of the 4th century, we might with confidence hold that it represented the Church's belief in the time of Constantine. Beyond that we could not go.

What we may surely affirm is, that all the circumstances detailed in St. Paul's last letter are against the idea that he was confined in that lower dungeon. Those let down there once hardly ever saw the light of day again. No one could have visited him there. The writing of a letter to Timothy in it was out of the question. If we had the whole of the rooms of this great State-prison before us, we might then be in a position to judge as to the most probable one for the confinement of St. Paul. Even then, without some more positive evidence than we possess, we should remain in doubt as Rome had other well-known prisons, such as those of Appius Claudius, under the theater of Marcellus and also the Lautumiæ near the Argiletum.

While the site of his prison must thus remain uncertain we are brought very near to his state of mind in his letter to Timothy. Never had the end seemed to him so near as now. He realizes himself almost in the act of offering himself up—"I am already being offered." What he adds gives a vivid impression of the nearness of the end, "my departure is come" literally "it stands beside me." Never before had the Apostle written down such words in any of his epistles. We are made to feel that the close of that wonderful career is now in sight. And yet we must not take even such forecast in too literal a sense. As he wrote he had the expectation of having Timothy with him from Ephesus before winter. That involved a number of weeks at least before his letter could reach him and he had time to respond. We are made to see that St. Paul himself felt there was need for haste. His "come shortly" and "before

winter" alike convey the thought that he might possibly arrive too late. The urgency of this appeal is seen in the words introducing it, "do thy diligence." It all reveals the intense longing of the aged Apostle's heart to have Timothy with him once more before the end came. But there is yet more,—he would learn from his fellow-worker's own lips how it fared with those churches that owed their existence to him. In his Roman prison his heart was full of anxiety, as he thought of some who had "turned away"; of others, who had been giving a false testimony as to the resurrection: the future too was very dark in front of him, grievous times were coming. His own all but solitary condition in the prison makes the coming of Timothy the more needful, "only Luke is with me." Four other names he mentions, all known to Timothy from the time of his first sojourn with him in Rome, "Eubulus, Pudens, Linus and Claudia." These were in touch with him as well as other brethren so as to transmit greetings, but there remained one only whom he could count on as his companion, "the beloved physician." Others in various fields were in his mind, Crescens in Gaul and Titus in Dalmatia. Demas he could think of only with a pang. "Demas had forsaken him, having loved this present world." Another well-known name comes up in the list, of which we could hardly have expected to have had such honorable mention, "Take Mark, and bring him with thee." What kind of ministry St. Paul expected from him in prison and when his own end was so near, we can only imagine. Was the Apostle thinking of providing helpers for the Roman Church, when he should finish his own course? That was a remarkable combination, Timothy for the Gentile section in it and Mark for the Jewish. Other names that specially interest us have a place in the Apostle's mind in his prison. Prisca and Aquila once more are in the East; if not in Ephesus, at least within reach of Timothy, who could convey his salutations to them. As they were rather noted members of the Roman

Church, it looks as if they had been driven out of the city again at the time of the persecution. But for this salutation sent to them through Timothy, we might have concluded that they had been among the host of sufferers so cruelly put to death in the circus of Nero. While St. Paul's last imprisonment is running its course, they are still alive. There was another name that comes up twice in that last letter, that seemed to have for him a peculiar fragrance about it, as he recalls Onesiphorus with his frequent visits to him in Rome and his manifold ministry in the Church of Ephesus. The fact that in both cases "the house of Onesiphorus" is mentioned and not Onesiphorus only, has suggested to some that this honored brother had died. The fervent prayer to which the Apostle gives utterance in which he only is mentioned, points rather to the fact that he was still alive and that his whole household as well as himself held a special place in the Apostle's heart. How true does the heart of this aged servant of the Lord beat to all those that had been with him or were still around him!

The allusions to his second trial in this same epistle reveal a state of things entirely different from anything that we read of in the letters of his hired house. His "first defense" was over. The utter loneliness of his position at the bar, where he appears not only in bonds but as a "malefactor" marks it off altogether from that former time. Even Luke at this stage was not with him. Hard as it is to account for this, his words require us to believe it, "at my first defense no one took my part, but all forsook me." There was a forsaking, that was keenly felt by the Apostle, and for which he could only ask the divine forgiveness, "may it not be laid to their account." It is just possible that Luke had not then been with him and that this most faithful attendant had come only later, as he receives honorable mention, as being the "only" one "with him." That first part of the trial must have been faced in the midst of the greatest peril as well as loneliness. The thought of that

terrible hour brings up an experience which we should never have known anything of, apart from its peculiar separation from all earthly help. Christ's presence would seem to have been revealed to him in a very unusual way even for him—"the Lord stood by me," as one close to him, as almost visibly present. New strength came to him as he gave his message, so that he felt there was a fulness about it that moved all the Gentiles who heard it. There followed a deliverance as out of the mouth of "the lion." There is not a little in this description that might answer to his first trial under Nero. So it was interpreted by the Church in the fourth century, but the totally altered circumstances of the Apostle in his last letter as compared with those of the earlier epistles of his hired house were not sufficiently considered. The "mouth of the lion" need not suggest Nero; it is a not unusual term for very imminent danger such as might have faced the Apostle soon after his appearance before "the rulers," left in charge in Nero's absence. There and then he felt himself so near the end that he was as one in the very act of offering himself up; the goal of his course was in sight; the crown of righteousness was in the hand of the righteous Judge. There was a suggestion there of the unrighteous tribunal before which he had stood. And yet, near as he thought the issue to be, it did not yet come. He could look forward to the possible arrival of Timothy with Mark "before winter" and he could with the respite now allowed him, provide against the cold season in a Roman prison by having his "cloke" brought to him, while "the books and especially the parchments" would still be of service to him.

Not a hint has been given us as to the scene of this second trial. We may well believe that it could not have been in the Prætorium as in the first case. The Emperor was absent from the city and there had been no appeal to him as formerly. The probabilities are all in favor of its having taken place in one of the great basilicas of the Forum.

There were two in use at the time, either of which could have held an immense assembly, such as might well answer to the description "all the Gentiles." The Basilica Julia with its double aisles, capable of accommodating four different tribunals at the same time, might have been the scene of this second trial. The Roman plebs, in its thousands, could have gathered there for the trial. Tigellinus might have been on the bench along with the city-magistrates. A slight clue is given us as to the charges laid against him in "the evil work," from which the Apostle has the confidence of being delivered. The term well agrees with the malignant accusations lodged against Christians after the charge of incendiarism no longer served. Besides, St. Paul had not, so far as we know, been in the city when so much of it was burned to ashes. A fair inference from his words is that he was able to clear himself of any and every charge as that of an "evil-doer." This in his estimate was much for the sacred cause that he represented, and it was a splendid triumph at such a bar, over which Tigellinus may have presided. Back to his prison he would be led. Then it is that Luke is found with him and he has the solace of visits from Eubulus; from Pudens the Senator, from Linus, who is named as one of the early presbyters and from Claudia, supposed to be related to both.

The ultimate grounds on which the death-sentence was given in St. Paul's case are altogether unknown to us. All that we can say is that it was passed upon him in the only form in which it was fitting that a Roman should die, by the sword.

Within the record of Scripture we do not find a single allusion either to the fact or the mode of his death, beyond his own sure anticipation of it as at hand. Such circumstances as are known to us, we gather from other sources. The first notable testimony with regard to it, we meet with in the letter of the Roman Clement. Writing from Rome in A. D. 96, some thirty years only after the event, he traces

The Servian Wall on the Southern Slope of the Aventine.

his sufferings to "envy and jealousy," suggesting rather that his own countrymen might have had much to do with it. And he closes his testimony with these words "having borne his testimony before the rulers, he was taken from the world and went to the holy place, having become the greatest example of endurance." As the actual place of his martyrdom must have been perfectly well-known in Clement's time, there is no call to mention it. The later allusion in that same epistle to the many sufferers of that age implies that it took place in Rome. As to this there never has been any question, even as there is no evidence to the contrary.

The next testimony comes to us from Dionysius of Corinth, who, writing to the Romans in A. D. 170, writes of both Apostles as having met their death "in the same place." The Roman presbyter Caius is even more express than either Clement or Dionysius, using the words, "if thou wilt go to the Vatican or out on the Ostian Way, thou wilt find the monuments of the men who founded this Church." The existence of these *trofeæ* as they are called, at a much earlier period is thereby distinctly implied. Three such testimonies amply prove that the early Church was at one in believing Rome to have been the place of the triumphant death of St. Peter as well as St. Paul.

Much as we desire to be able to fill in the details of St. Paul's last experiences as he was led forth from his prison to the place of his execution, we have no evidence on which we can surely rely. If we could be certain that it was from the Mamertine prison that the Apostle, manacled and under guard, set out that morning, we can see the little company passing through the Forum, up the Velia, having on their right the Temple of Vesta with the smoke from its perpetual fire faintly visible, the Temple-tomb of the great Julius with its beautiful marble facings, next the Regia, seat of all the Pagan worship in the city, above the towering arches of Caligula's Palace, then the Golden House right

and left, the colossal statue of Nero in its vestibule, on the left the lake, where the Colosseum afterwards stood, the Coelian, where St. Paul had been consigned to the captain of the guard, the Porta Capena, by which he had entered the city, and then out by the Rudusenlan Gate, near to that great section of the Servian Wall, seen to-day on the slope of the Aventine and within sight of the house of Aquila and Priscilla. One object must have stood out before him, as he left the Servian Wall with its gate behind him, the pyramid of Caius Cestius far more beautiful then, with its fine marble slopes than it is to-day. No St. Paul's gate, of course, was there, as we find it now. The pyramid stood out in one of two great lines of tombs all along the way, reminding all that passed of the death that closes in all life's labors. It is the one object on that last march that we can be sure St. Paul looked upon within an hour or so of his martyrdom. The winding Tiber might have been distinctly traced. The slope to the left of the great Basilica which came to be set up in his honor, with its cross-road to the old Appian Way, was next passed. The bridge where two ways met was soon reached and the condemned prisoner with his guard is led along the road on the left, branching off to Laurentium. A mile or so along that Laurentian road a quiet hollow is reached with its pine-grove in close proximity to a villa of Agrippina. And there, on the site now known as the Three Fountains, the halt was made. Three chapels occupy the spot and the whole enclosed space, with garden and other buildings, is in the hands of Trappist Monks, who have on them the vow of silence, except when they serve others.

The question here presses for an answer, but why should the execution of this noted prisoner have taken place here, so far from the city? When I began to study the various sites in and around the city connecting themselves with the Apostles, I was puzzled with the distance from Rome of this supposed site of St. Paul's death. I did not feel it to be at all suffi-

Tomb of Caius Cestius.

cient proof, when I was told that early tradition had placed the scene of the martyrdom of this great confessor in that quiet hollow, a little way off from the main road, leading to a great Roman watering-place. There was something no doubt in the fact that so unusual and so distant a spot should have been chosen, if it were not the true one. There was besides, no other spot in Rome or its vicinity that has been put in competition with it. We can discard at once, of course, as unworthy of belief the legend that the Apostle's head, on being severed from his body by the sword, leapt three times, and each time made water spring up from the soil which it touched.

There was no need happily, to invent the miraculous at this point. The water, flowing water, was there in abundance from an earlier period, known as the "Aquæ Salviæ," supposed to have had that name given to it from the family to which the property belonged. Otho, who succeeded Nero, was one of its descendants and might well have occupied property there.

When one looks round on the site, it seems in many respects adapted as a place of execution. It lies off two main roads, the one to Ostia, the other to Laurentium, one of them lined with tombs far out into the Campagna. It was entirely out of the city and yet not so far off as to be difficult to reach on foot in an hour and a half or thereby. The bodies, after consignment to the friends, could be carried for burial to the Ostian road or its vicinity. While all this is no more than presumptive evidence, there is proof of a more convincing character in the fact that the site was a place for public executions at the time. The monumental evidence is unusually weak, so far as we have yet discovered it, carrying us no farther back than the year 689, that is, well on to the close of the seventh century. In that or in the previous year, a restoration of some building on the site had become necessary. That admits of the supposition that, reaching back to the age of Constantine, a

building might have stood there in memory of the martyrdom. It is hardly possible to question that a spot so dear to the early Church could have been lost sight of. When such care was taken in the time of Constantine to commemorate sites that were linked with such precious memories, we may be sure that the spot where the great Apostle of the Gentiles was beheaded was not forgotten. The absence of a memorial in the earliest period need not surprise us, if the site continued to be a place of public execution. It was only when the Church passed out of its great tribulation that any memorial of such an event could have become possible.

A singular discovery was made by the monks of the adjoining monastery as late as the year 1875, when they were digging foundations for a water-tank. A mass of coins of Nero's reign was found, along with several fossilized pine-cones. This discovery corresponds with a statement that is met with in an apocryphal version of the Acts of St. Paul, by an unknown author, to the effect that St. Paul was beheaded under a stone-pine. The Aquæ Salviæ are also connected with the event by the same authority. These different items of evidence, though of no great value apart, when we put them together warrant the belief that in that quiet pine-grove, alongside of a great Roman highway, this noble servant of Christ laid his head on the block, no marble column as you see it represented to-day in one of these chapels, but probably an ordinary stump of a tree. There he calmly and resolutely laid down his life and from that very spot passed up into the presence of Him from whom he received the "crown of righteousness."

As to the site of his burial we can, to some extent, serve ourselves of the evidence presented as to the spot of his execution. The grave was not likely to be far from the block. When the sword had done its work, there must have been, as was usual, some one there representing the friends to claim his remains. Prominent among the few

around him in his last imprisonment had been St. Luke. Besides those others, whose names are given, there is room for a considerable number within the phrase "all the brethren." It is hardly likely that any of the more prominent members of the Christian Church would have stood beside the Apostle in the execution of his sentence, when the hand of the persecutor had fallen so heavily on the leaders. Some of the humbler members of the community might easily, with no great risk, have accompanied him from his prison-door to the very spot where he was beheaded. His remains were, no doubt, tenderly and reverently borne to the appointed grave. Early tradition has connected with these last offices the name of a Roman lady of position, who owned ground in the triangular space that then lay between the main Ostian road and a branch of it between the Tiber and the Ponticello. Just where stands the high altar of the Basilica of St. Paul, outside the walls, were laid the Apostle's remains in a built tomb, which had been already prepared, probably not for him, but for its owner. In as few words as possible I must now give you the evidence of that belief.

First of all, the site accords with the testimony of Caius, the presbyter, of the beginning of the third century and pointing well back into the second. It is on the Ostian Way. No other spot has ever claimed the honor of being the place of St. Paul's burial. The excavations of 1850, for the foundations of the baldacchino over the high altar have brought to us the assurance that the grave was by itself, surrounded with columbaria of the classical period and the inscriptions on their marble slabs. The site was private ground, surrounded with pagan tombs. The early tradition is thus confirmed in its main point.

A personal experience of one of our best-known archeologists, Professor Lanciani, comes in to confirm the evidence. In December, 1891, he tells us, in his "Rome, Christian and Pagan," that he was lowered down under the high altar

on to the flat slabs of marble covering the actual tomb. On one of these slabs placed rather negligently in a slanting direction he found the words engraved "Paolo Apostolo Mart." He believes the lettering to be of the fourth century, which makes it possible for it to date from Constantine's age. The absence of any trace of the sarcophagus of solid bronze said to have been put there by Constantine, points to the rifling of the tomb in 846 A. D., on the invasion of the Saracens. Gregorovius has no doubt of the rifling, nor even of the desecration of St. Paul's tomb at that time. The slanting slab seems to bear its testimony to the fact. It will occur to you that there is a very simple way whereby that question can be settled, by a reverent yet careful examination of the tomb. If, in that case, it should be discovered that no trace of the martyr's remains can be found, we can still hold to the belief that once they were there. In the now generally accepted account of the removal of the remains of both Apostles to the crypt in the Sebastian Catacomb on the Appian Way, about the year 258, to save them from the hand of the persecutor, we have another confirmation that the Vatican and Ostian sites were the original ones. Their restoration to their own crypts came, according to some, after an interval of one year and seven months; according to others, after forty years. The twenty-ninth of June, the day fixed in the Roman Calendar for commemoration of the death of both Apostles was probably fixed in connection with their removal from the Sebastian Catacomb and their deposition in their respective crypts. In the closing words to Timothy there is a request of St. Paul that makes it most unlikely that his martyrdom and burial took place in the month of June. The winter was at hand, "do thy diligence to come before winter." It is hardly possible that the summer and autumn had still to run their course before the issue came. The actual date is quite uncertain. The probabilities are all in favor of the late autumn or early winter. Possibly

Basilica of St. Paul's Church, Rome.

Timothy and Mark did not arrive in time to minister to him in his last hours. What recent excavations have made clear to us is that he was laid in a tomb by itself, round which no catacomb could ever be found. The soft soil on the Tiber bank, often inundated, was far more suitable for columbaria than catacombs. The site, originally nearer the branch road than the main one, was far less prominent than we have been wont to suppose. Away on the edge of a comparatively unfrequented way, in a tomb not his own, amid columbaria containing the ashes of pagans, the great Apostle of the Gentiles was laid to rest. The spot well became him, who was as remarkable for his humility as for his courage and constancy, who wrote himself down as "the least of the Apostles, not meet to be called an Apostle, because he persecuted the Church of God, being by the grace of God what he was."

When the Church of the end of the fourth century came to erect a memorial of him, it did not take him at his own estimate. The Constantinian Basilica had been necessarily limited between the Ostian road and the tomb of the Apostle. It was replaced by another in the end of that same century, worthy in every respect to be compared with the St. Peter's of the same period. The contrast, we must not forget, came in at a much later date. Though so far off from the city, St. Paul's remained linked with it for a long period with its splendid portico of a thousand columns. The Church even of the Middle Ages took great care to honor both Apostles, even when it gave the greater prominence to the one who has no place in the New Testament writings. To-day we honor both: the one, as the first confessor of the Christ among the Apostles; the other, as the one "who bore his name before the Gentiles and Kings." The Scroll on the baldacchino over his tomb—*vas electionis*—brings back another word that must have given him the needful strength in his last hour, "for my name's sake." With such a word filling his thoughts, this

bearer of Christ's name passed out from all his toils and sufferings into the loved and longed for presence of his Master and was welcomed with palm and crown of victory.

NOTE.—The books which I have found most useful in these studies are those by the late Bishop Lightfoot on the various epistles of St. Paul and on the Apostolic Fathers, all of great value; by Conybeare and Howson on St. Paul's life and letters; by Archdeacon Farrar on the life and work of St. Paul; Dean Merivale's St. Paul at Rome; Bishop Moule's commentaries on St. Paul's epistles in the Cambridge Bible Series, also Studies of these epistles by the same author; Sir Wm. Ramsay's Church in the Roman Empire and St. Paul, the Traveller and Roman Citizen; Professor Lanciani's Rome, Christian and Pagan; Professor Marucchi's Memories of St. Peter and St. Paul (in Italian); the Bulletins of the Christian Archeological Society (in Italian); the exhaustive work of Professor Attilio Profumo on "The Sources of the Fire and Persecution of Nero;" Dr. Knowling's Testimony of St. Paul to Christ: various articles in Hastings' Bible Dictionary on the life of St. Paul and related subjects.

Africa

BY BISHOP J. C. HARTZELL

Africa is so large a theme and suggests so many interesting subjects that I have been at a loss to know how to occupy the remaining part of the evening to the best advantage. Any one of a dozen themes could be selected, each equally interesting. I could speak of the continent, the oldest and, in many respects, the most interesting, or of the people, or of old Egypt itself, or of the marvelous things which have occurred in North Africa, or of the native religions, or give in detail the recent and wonderful history of the division of the continent among the nations of Europe; or the time

could be easily occupied with a summary of the missionary work being done, or an hour could be easily spent in telling of the missionary work under my own supervision. But it seems to me that the time at my disposal can best be used in giving a general view of the continent, and of its people, and of the recent providential events which have transpired, seeking in all I say to emphasize the proposition that, *Africa to-day presents God's latest and, in some respects, his greatest challenge to the Christian church.*

I beg of you to remember that Africa is not a country, but a continent containing many countries. It is very difficult for us to have any adequate conception of how large the continent is. We say it has 12,500,000 square miles, but it is impossible to comprehend what that means. It is 6,000 miles from Cape Bon on the Mediterranean to Cape Agulhas, the most southerly point. From Cape Verde on the west, it is 5,000 miles to Cape Guardafui on the east. Comparisons will help us some. You may take the United States, with its 90,000,000 of people, and place it on the southern end of the continent; and China, with its 400,000,000, and India with its 350,000,000, and place them side by side on the heart of the continent, and have room enough left between them and the Mediterranean Sea to put nearly all the countries of Europe. Her rivers and valleys are wonderful to study. The old Nile, with its tributaries, includes more than 10,000 miles of navigable rivers. On the west, the Niger drains a great section of as rich territory as there is in the world; and the magnificent Congo and its tributaries include more than 10,000 miles of navigable waterways. The whole continent is a vast plateau, rising from the surrounding seas gradually, the average being 3,000 feet above the sea. In sections the plateau rises to 5,000 and 6,000 feet, and, in the midst of the highest plateau, are some of the most lofty mountains in the world.

Her great lakes are as large as those of North America.

In gold, the continent is the richest in the world. Johannesburg is a splendid city of over 200,000 people, and there is as much gold in sight, still untouched, as there is money in circulation on the earth. Nine-tenths of the diamonds of the world come from Africa. In many sections the agricultural possibilities are great. There are large sections of as fine territory on which to raise cattle as there are in any other country. On the west coast her vast areas of oil palm trees, perennial in their growth, have been a source of wealth for centuries.

North Africa has a wonderful history. There is Egypt, with its eighty centuries of national life, and then Tripoli and Tunis, and Algeria, and Morocco, where empires have risen and fallen, where the early Christian church had her greatest triumphs for three hundred years, and the homes of St. Augustine and Cyprian, and Tertullian, and St. Anthony, the founder of monastic orders. South of Egypt is Abyssinia, a vast empire where we have the remnants of the North Africa Christian church. This is one of the oldest empires in the world and has never been conquered.

The rulers are Caucasian and Semitic in their origin. In Abyssinia is to-day being laid the foundations of the first great modern black empire. Stretching almost across the continent is the great Sahara Desert. Modern science will enlarge its productive oases, and, like the desert of which we used to read, between the Mississippi River and the Rocky Mountains, the Sahara will largely pass away, and be replaced by productive lands and thriving centers of population. Central Africa, the heart and largest part of the continent, has wonderful possibilities. Below the Zambesi is South Africa; on the east the Portuguese have ports and territory. On the west the German flag floats over a territory nearly twice as large as the German Empire. Under the British flag we have Cape Colony, Natal, Orange River Colony, the Transvaal, Bechuanaland and Rhodesia. Here is to be the United States of South Africa under the

British flag. In these colonies over 1,000,000 white people, as brainy and progressive as there are on earth, live and are developing a powerful center of Anglo-Saxon civilization whose influence will move northward in all that stands for the best types of civilization.

It is generally supposed that Africa is a thickly populated continent, but this is not so. The latest estimates of population are 163,000,000, and if there be 12,500,000 square miles, that means only thirteen persons to every square mile. Then when we remember that this population is gathered practically in a few great centers, chiefly along the coasts, we must think of Africa as a vast area of the earth yet to be occupied by population. Outside of the 1,000,000 white people in South Africa, there are probably not 250,000 white people in that vast continent. There are perhaps 300,000 Indians along the east coast, and it looks as if eastern Africa is to be to the overflowing population of India what the United States has been to Europe. In all the chief towns are found Greeks and Italians, and in the great centers of the colonies Jewish intelligence and thrift are well represented.

As to numbers, it is manifest that Africa is the black man's continent. There are now about one hundred blacks to one white man, and there is little probability that that proportion will be much changed, even when the population increases to hundred of millions. Just as the destiny of the Chinese race has to be worked out in China, and that of India in India, and of Japan in Japan and its dependencies, so the future place and influence of the sons of Ham are to be wrought out on the African continent.

The native peoples of Africa are rightly classed among the less favored races of the world, and I use the phrase "less favored" thoughtfully. The time has passed for us to speak of "inferior races." Who shall say, in the centuries to come, which race will hold the place of power? Who would have dreamed, fifty years ago, that Japan should have accomplished what she has in the last ten years,

taking her place with such dignity and evidences of permanent power, among the great nations of the world? Give the native one thousand years and then let him be judged. Two thousand years ago the Anglo-Saxon gave little promise of his present position in the world.

Africa is the last continent to be reached by Christian civilization. Why this delay? True, Egypt has, perhaps, the most ancient of civilizations and her influence extended far up the Nile. Abyssinia was at one time powerful, ruling a part of Egypt and sending her armies into Asia, but these countries were only a little corner of the continent, and were more Asiatic than African. A little company of Phœnicians went around the continent centuries before the birth of Christ. The early Roman Empire made North Africa one of the most powerful centers of the world, and later on beginnings were made where Capetown now is, and explorations were made along the coasts, east and west. Still the great continent with its vast multitudes was unknown. For thousands of years, we know not how many, those native peoples babbled in many languages, fought their battles, lived and died, unknown to the world.

Why this long delay? Why was it that when civilization started westward, it passed along the shores of the Mediterranean, then northward and civilized Europe, but left Africa practically untouched? Why was it that so many great expeditions, undertaken to invade Africa from the North, East, and West, through the centuries, failed, sacrificing hundreds of thousands of lives, or, mingling their blood with the native population, were absorbed, losing their identity? Only recently, practically within fifty years, has Africa come to be known to the world. Again I ask, why has this been so? The political economists will tell you that not until now has the world needed Africa. The men of commerce will tell you that because of the physical formation of the continent, by which its rivers, as a rule, are not navigable far from the coasts, the continent could not

be civilized until the railroad age had come. Others will give other reasons, but there is one answer to this question, which covers them all: God's time for Africa had not come. As I have said, Africa is the black man's continent and the black man has been the slave of semi-barbaric and civilized races from time immemorial. In our own day the great Christian nations have had a part in this world-crime against humanity. God did not open up the continent to the world until African slavery had passed away and until the moral sense of the leading nations of the world had risen high enough so that the black man could have a fair chance among his fellow-men. In the meantime, the Christian Church was advancing along the lines of high purpose and plan to carry the gospel to all men, as indicated in the wonderful missionary movements during the past century. To-day is God's fulness of time for Africa. The thoughtful world has come to understand that history has a missionary interpretation. In all the underlying forces which have founded thrones, and republics, and organized civilizations, and in turn annihilated them, spiritual and moral influences have been the chief; and we know that in the history, for example, of nations and continents, it is the long convergence of providential influences which has made great events possible and certain.

How marvelously has this "fulness of time" for Africa been emphasized in recent years by great events. No other continent in the world has, in the brief space of half a century, witnessed such remarkable events as has Africa. Exploration had done its work partially and we knew the coast, and a few great travelers had threaded their ways through different parts of the continent, but not until Livingstone journeyed north from Kuruman to the Zambesi, and west to the Atlantic, and, back across the continent eastward, discovering on the way the wonderful Victoria Falls, and had written his story, burdened as it was with the convictions of a great soul, and full of exact information,

was the world really startled as to the possibilities of Africa. Since then, the exploration of the continent has been practically completed and we see it as a whole, not only in outline but in detail, and study its physical peculiarities and possibilities, as well as the conditions of all its people.

Then what a marvelous event, that a whole continent should be divided up between a few European nations, and those nations should enter at once upon the work of developing continental colonial empires, giving of her best statesmen and vast sums of money in carrying out their sublime purposes—and all this without war among themselves. At no other time in the history of the world was international diplomacy in such a state as to make this possible. Take the map of Africa and notice where the flags of these different nations fly. Italy has a little patch north of Abyssinia; Portugal has large possessions on both east and west coasts; Belgium has the great Congo valley, equal to another Mississippi valley. Would to God that the best men of that country could take possession of the Congo and rule it! The German flag floats over four protectorates which together are four and one-half times larger than the German Empire in Europe; France has the largest number of square miles, over 4,000,000, and in North Africa is developing a colonial empire, the magnitude of which the world knows little of. Here France is seeking to regain her colonial prestige which she lost in America. It is interesting to note that the majority of the Muhammadans in Africa will be under the French flag. How thankful the Christian world should be that at the time when that vast colonial power is expanding, the French nation has broken from Jesuitism and stands for religious liberty.

The British flag floats over the largest proportion of valuable territory in Africa. I have already referred to her vast South African empire. On the west coast she has great Colonies, on the Gold Coast and in the valleys of the Niger. Here are empires of vast extent and wealth. British

East Africa, including the plateau region in which is located the Uganda region, and in Central Africa, beyond the valley of the Nile, where British influences dominate, are sections where, in the very near future, are to be marvelous developments. Last of all, by the late treaty between France and England, all Egypt is practically a British colony, and, under Lord Cromer, has in twenty-five years risen to a degree of prosperity and wealth hardly dreamed possible. In fifty years Great Britain's most prosperous Colonies will be in Africa. With the exception of little Liberia on the west, and Abyssinia on the east, the whole continent is under the flags of alien peoples, who, in the providence of God, have gone in to take possession of the continent, develop its resources and give the benefits of government to its vast population. It has been my privilege to be under nearly all these flags in Africa, and to know many of the governors representing different nations, and to study the policies representing the sentiment in the various European capitals. I am glad to be able to say that on the whole the men sent out are fair-minded men, not a few of them active Christians, and that the policies which they are given to carry out are not only wise in a commercial way, but seek to conserve the best interests of the natives. Some nations are better than others because more experienced in colonial matters. There is one notable exception, and that is the Congo Free State where the fundamental laws as relating to the natives are wrong, and where there is need of immediate and radical reform. But what a marvelous event it is, that in twenty-five years in this vast continent, governmental authority should be established throughout its entire vast domain, and that all those governments should be Christian!

Then consider a moment the methods of transportation between Africa and the other continents, especially Europe. There are over twenty steamship lines with nearly three hundred steamships, representing hundreds of millions of

capital, all engaged in carrying to Africa the products of human industry from the older centers of civilization, especially in Europe; and taking from Africa her products in gold, diamonds, ostrich feathers, copper, cotton and ivory, and, more than all, the products from the native forests of palm oil, and kernels, and fibers, and rubber, gathered by the native peoples and carried on their heads down to the coast. Only a beginning in this commercial development is made. There are hundreds of thousands of tons of copper north of the Zambesi, at one mine, waiting for shipment. In upper Abyssinia there are millions of pounds of coffee waiting for a railroad to the coast. Science is centering its beneficent influence upon Africa. It is the latest scientific methods of mining gold that have made the Transvaal the chief gold center of the world, and it will hold this record probably for a hundred years. It is the latest scientific methods of agriculture, with its steam plows and scientific study of soils, vegetation and irrigation, that are developing agricultural centers. Schools of medicine in Liverpool, London, Berlin and elsewhere, are mastering the malarial diseases of the continent, while Dr. Koch, the German, and other scientists, are mastering the diseases of cattle and of plants. Every phase of native life is being studied by specialists, and systems of education for both whites and native blacks are being introduced. What marvelous events are these, and how wonderful their significance! When God's time for a continent comes, how the forces of the civilized world center upon that continent and open the way for the kingdom of God.

Here then is Africa, vast in area, with multiplied millions of people, with civilized and Christian governments established, with lines of transportation developing, so that in a few years every part of the continent can be easily reached. Yet the Christian religion, outside of the white population in South Africa, and a few missions established here and there, has scarcely touched this vast section of the earth. Bar-

baric heathenism reigns supreme in the midst of more than 100,000,000 people. The followers of the Crescent, entrenched by many centuries, are native Africans themselves, part and parcel of the continent, and, numbering their hosts by many millions, are determined to grasp Africa for Muhammadanism. Here is God's challenge to the Christian Church. Will she heed it?

The Home Department

By Dr. W. A. Duncan

I thank you, Mr. President, for your courteous and kindly introduction as "The Father of the Home Department," with the request that the "white lilies of Italy" blossom here to-night in this beautiful Chautauqua salute. And to you brethren, beloved members of this great world-wide convention, assembled here in Old Rome, for your enthusiastic response, greetings:

It is now twenty-six years since the "Home Class" movement was started by the speaker in New York State, in 1881. It was the first attempt to organize and recognize vagrant Bible study in connection with the Sunday-schools, and to offer through the "Home Class" and its "Home Class visitor," systematic study of the International Sunday-school lessons, stimulated by the visitation and supervision of a whole community.

"The purpose or aim of the Home Department is to offer the open Bible by the hand of the living Home Class Visitor" to every home, man, woman, and child not connected with any other department of the Sunday-school." Its field of operation is found among those who for any reason cannot, or will not, attend the regular Sunday-school services. In most parishes, they number at least 70 per cent of the whole population.

Robert Raikes and all his followers bounded their schools by the four walls of a Sunday-school room. The Home

Department makes it as large, or larger, than the parish, and is organically connected with the main school, as the various other departments are. Its members and visitors have the same recognition and standing as the teachers and members of the other departments have, and are under the watch and care of both church and school. In 1881–2 I devised and introduced the "Home Class Visitor" to the Christian Church.

The Church and school had the preacher and the teacher, with their functions, but never before had there been a visitor like the present "Home Class Visitor," offering continuous and efficient supervision of classes and communities. It was the mother of the Cradle Roll. It has been adopted by all the denominations and nearly all of them issue Home Department quarterlies.

The Baptists in all branches issue annually 100,000, the Presbyterians 100,000, the Methodists 200,000, and others in similar quantities. Wilde Co., David C. Cook Co., and The Sunday School Times issue quarterlies, or weeklies, that are largely used in Home Class study. We have to-day, in round numbers, 500,000 Home Department members in 15,000 churches, and 50,000 "Home Class Visitors," who will make 2,000,000 calls this year, raise $100,000 for missions and leave 2,000,000 quarterlies in the homes of the students.

New York State will report at Watertown next month, 80,000 members and "Home Class Visitors," 500 conversions, and $15,000 raised for missions. Massachusetts reports more than one-half of all its schools organized with Departments. Pennsylvania is making an effort to organize at once one-third of its 6,000 schools. Indiana, Illinois, New Jersey, Vermont, and other states are making rapid advance, and old England reports here to-day an advance of 50 per cent in the last year, and are to start a Home Department Quarterly this year. The Italian Conference here to-day adopted the work officially, and Dr. Blackall

has given them all of his splendid Home Department exhibits for their own use.

Commissioner Brown found two Departments in Japan with 1,500 members each, and away up in the great Canadian Northwest, Saskatchewan, that heroic International Canadian worker and missionary, the Rev. Mr. Sutherland, has a Department of 1,500 members which he personally visits annually. Doctors Clark and Porter in old Prague, Bohemia, both of them sitting here in this convention, are using it and fifteen years ago began publishing "Pomucka," or "Home Study," as the result of a visit, and with financial help, from the speaker as Chairman of the I. H. D. A., and are to-day issuing several thousand of these Home helps, which go into Russia with the consent of the censors of the press, and are used by the "Students." Australia, under the leadership of the Rev. Loyal L. Wirt, has begun the work successfully, and a lady visiting Chautauqua from the Sandwich Islands carried back to her island home the knowledge and inspiration that has started several Departments there, and she is known as the "Mother of the Home Department," in the Islands, and there is a representative here from those schools. Fair Alabama has a Home Department secretary here, who has one township twenty miles square with every home touched lovingly by the blessed "Home Class Visitor." Vermont, New York State, Missouri, Oklahoma, and other states have many locally similar conditions. In Oklahoma one man and his wife held out against the "Home Class" canvass until at last he hired a servant girl to live at his home and attend Sunday-school, that he might be in harmony with his Sunday-school neighbors, all of whom attended.

New York City has many Departments numbering some 1,000 each; so has Boston, Chicago, and many smaller cities, and even towns like Opelika, Ala., have from 500 to 1,000 "Home Class" members. Atlanta has a Police Department; Louisville, Ky., a Trolley Department, and the lady

superintendent is here in Rome. Hospitals, homes for the aged, orphan asylums, prisons, reformatories, all have had remarkable "Home Class" work done in them.

In this very city, as my address to-day before the German and Italian Conferences shows, Peter and Paul carried on the "Home Class" work of visitation, teaching and preaching, in the homes of this old "Eternal City." This work helps to make better homes, better fathers and mothers, better boys and girls, and better day-school teachers. Some one has said that every boy and girl has a right to demand of the community in which they live, the opportunity to become as good a man or woman as their natural possibilities will permit, and the "Home Class visitor" is pledged to help every home, every mother, father, boy, and girl, and teacher to do their work better.

I wonder if you ever read that most beautiful of all modern tales of child life, "The Bonnie Brier Bush," where Maister Jamieson, the old Scotch schoolmaster receives a letter from Geordie, the student, in the University of Edinburgh, telling him that he had passed his examinations and taken a medal at the university. With this letter in one hand and his old walking staff in the other, he hurries up the hillside, as he never hurried before, cutting a thistle blossom at every stroke of his cane, till at last he stands on the top of the hill by the side of the cotter's little home, by the side of the "Bonnie Brier Bush" and the seat where, alas, too soon Geordie, the student, is to pass his last summer days away, by the side of Margaret, the mother. What a picture is this—the stern old schoolmaister and the loving mother, talking together about the boy in the university! Looking into her eyes he says, "It's ten years ago at the brak up o' the winter ye brought him down to me, Mrs. Hoo, and ye said at the schule-house door, 'Dinna be hard on him, Maister Jamieson; he's my only bairn, and a wee thingie quiet.'" The old schoolmaister had never forgotten the mother's request, and his

own pledge to deal tenderly yet justly with the wee laddie, so lovingly placed under his care, and later, when Geordie lay dying in that same humble little Scottish home, he sent for Maister Jamieson, and after some touching farewell words, prayed in a low, soft voice with a little break in it, "Lord Jesus, remember my dear maister, for he's been a kind freend to me and mony a puir laddie in Drumtochty. Bind up his sair heart and give him licht at eventide, and may the maister and his scholars meet some mornin' where the schule never skails, in the kingdom o' oor Father." And who can doubt but that Geordie's prayer was answered, and Jesus was good to Maister Jamieson, when he saw him in the shining city, as he will be good to any of you who are good here below to the boys and girls under your care.

"Sow in the morn thy seed,
At eve hold not thy hand,
To doubt or fear, give thou no heed,
Broadcast it o'er the land."

Dr. Duncan said at Italian and German Conferences on this Work.

Beloved Co-workers, Greeting:

When Moses was making laws for the life of a people which he was to build into a nation of families, he wrote in the Book of Deuteronomy as follows:

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

So it came to pass, that under this command, every house held a Mosaic Home Class, taught daily by the father, supplementing temple and synagogue ritual, building families into a people, and that people into a nation, so that to this day a hundred persecutions and dispersions, with their baptisms of fire and blood, have not been able to wipe out

a race, a nation of families, whose religious faith had been taught in family home classes, at every Hebrew fireside.

Christ himself, at Nazareth, was thus taught in the home, and so he was able in the temple to amaze the scribes and Pharisees by his knowledge of the Scriptures, and in the wilderness he resisted the temptations of Satan by quoting thrice from the Old Testament: "It is written, It is written, It is written." During his ministry he sent out seventy disciples, by twos, that they might carry the gospel to the homes of the people, and bade them remain with those that received them, but to remove the dust from their feet where they were not kindly received. He did this "that his house might be full."

The apostles followed the same plan later, and we are told in Acts 5:42, that when they were permitted to go free, though commanded to refrain and be silent, "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." We are told that so successful was this house-to-house visitation and temple teaching, that they brought hundreds of their sick and laid them in the streets, that, in passing by, the shadow of Peter, the apostle, our first Home Class Visitor, might fall upon some and, perchance, heal them. Many modern Home Class Visitors have likewise been a blessing to the sick and needy as they have visited the homes of the poor.

Later, in Acts 20:17, we find the heroic Paul, the apostle to the Gentiles, at Miletus, on his way to Jerusalem from this very city of Rome, holding a seashore review of his two years' work at Ephesus with his Home Class members from that Gentile city, many of whom afterward, no doubt, were cast to the wild beasts by Nero's order in the theater at Ephesus, as Paul himself later met death here at Rome, outside the city gates, by the order of that same cruel tyrant.

Listen to Paul as he tells them how that for "the space of three years" (Acts 20:31) he ceased not to warn every one night and day, with tears, and taught them "publicly, and

from house to house" (Acts 20:20). Paul was the second great apostolic Home Class Visitor. Dear old apostolic leader! no wonder the faithful Ephesian elders threw their arms around your neck, and wept bitterly because they should see your face no more. "Behold," he says, "I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and.....testify the gospel of the grace of God."

And later, here in the old Eternal City of Rome, who can doubt but that these two great apostles, with the old-time friendship restored, renewed their house-to-house visitation, daily visiting and teaching, in every house, Jesus Christ and him crucified, until at last, Paul beyond the gates, and Peter in Nero's garden, where the great cathedral of St. Peter now stands, they won the victory and earned the martyr's crown, laid up not only for them, but for all those who love and await his appearing. I stood yesterday at both places with a meek and reverent heart and bared head, and thanked God for their examples as leaders in this blessed work of touching the homes and lives of the common people.

Carey Bonner, our great musical leader in this convention, told us that ninety per cent of the hymns of the early Christian Church were hymns of the home, written for and sung in their morning devotions and evening vespers; and Dr. Gray, in his two great lectures before the convention, told us that in those days, here in Rome, the old *domicile* or *domicilium*, with its center and open court, was the place where the early disciples, as families and churches, met and held their services of song and gospel, worshiping and teaching. They had no other basilica but their homes. They had no temple, either in Jerusalem, at Ephesus, or here at Rome. They had to match home against temple. So here in Rome, to-day, with three hundred and sixty-five

churches and cathedrals against your score or more of churches, you have, at least, 10,000 Protestant homes open to you, and many times that in Italy and France. The little family Home Class, of the order of Moses, taught by the father or mother, and organically connected with your existing schools, or little neighborhood classes, where the neighboring children can be gathered together on a Sunday morning, and study the lessons under some teacher or Home Class Visitor, officially selected, will help you solve your difficulty, as it helped Peter and Paul in apostolic days.

Your beloved Italian Secretary, Signor Odoardo Jalla, who is acting as my interpreter, was present in 1891 here in Rome, when I met with the Italian Sunday-school National Committee at the second sitting.

I have here his official report of that meeting, which I came from Naples to attend , at the invitation of Bishop William Burt and others. Dr. H. Piggott, President of the Italian National Committee, Rev. Dr. J. Gordon Gray, of Rome, Italy, Rev. Drs. Prochet and McDougal, of Florence, were present. Your work was then in its infancy and had neither Bibles nor lesson helps.

In this printed record which I hold in my hand, on "The Sunday-school Literature for Italy," dated Rome, Italy, May 18–23, 1907, folio twelve, he says:

"In the autumn of 1891, at a sitting of the Sunday-school National Committee, we had the pleasure to have with us Dr. W. A. Duncan, of Syracuse, New York, 'Father of the Home Department,' who proposed a plan to provide funds for the publishing of an 'Illustrated Leaflet' to be distributed every Sunday, for helping the children to learn their verses at their *homes*.

"In order to cover part of the expenses for printing, he generously offered to help 1000 lire annually (and an equal sum to Dr. Clark, of Prague, Bohemia, for a similar publication in Prague, to be called 'Pomucka' or the 'Home Study'). He presented this generous offer as a Christian

offering to the land of Columbus, in connection with the fourth centenary of the discovery of America. He also gave us then a whole series of colored illustrated leaflets used in America, to attract and please Italian children, and a set of Dr. Peloubet's and Dr. Hurlbut's lesson helps for the use of the Italian Lesson Committee. These leaflets, so precious to our scholars, have numbered 5,000 and 6,200 yearly copies from 1892 to this day, and have entered that many Italian Homes annually ever since, as Home Class, or Home Department literature."

These good secretaries, Odoardo Jalla and Dr. Filippini, will help you. Signor Jalla has already promised to edit a monthly Home Department column in your Sunday-school reading paper, and I have given him, to aid him in the work, all these Home Department requisites which I hold in my hand, and the three best books on history and methods, viz.: Dr. M. C. Hazard's History and Normal Methods, fifty cents, issued by The Pilgrim Press, Boston, Mass., U. S. A.; Mrs. Flora V. Stebbins' new book on "The Home Department of To-day," just issued by The Sunday School Times Co., Philadelphia, Pa., price twenty-five cents, which is the best of its kind to date; and a little Blue Book by C. D. Meigs, of Indianapolis, Ind., U. S. A., of which 125,000 have been sold, price five cents each. Dr. Blackall has to-day kindly promised Signor E. Filippini, Italian Sunday-school Secretary, all his splendid Home Department exhibits from all the denominational houses in the United States for your use. Those samples will give your Committee everything we have, and these you can revise and remodel so as to serve Italy best. They are the result of twenty-five years of successful experiment and development along these Home Department lines in the United States, and are worthy of careful study.

The following resolutions were passed by the Italian Conference and delivered to Dr. Duncan, personally, before leaving Rome:

ROME, ITALY, May 21, 1907.

W. A. Duncan, Ph.D.,
Rome.

Dear Sir:

The Italian Conference desires to express to you its high appreciation for the important address you delivered this morning on the subject, "The Home Department of the Sunday-school," and desires also to assure you that we will call the attention of our National Committee to this important subject, and will ask this Committee to study how we can adopt in Italy the same methods.

On behalf of the Italian Conference,
CARLO M. FIREEN, *Secretary.*

Quiet Half-Hour

LED BY G. CAMPBELL MORGAN

Our Master, we are gathered about thee as were the seven beside the Sea in the morning light long ago, and we are as full of frailty as were they, and thou art as full of love and power.

We come to thee this morning, and we thank thee that we are at least able to say to thee with one of them of old, "Lord, thou knowest that we love thee." And though our love be as yet but the warm human emotion, we thank thee for this measure of it, and we do desire to rise into that higher love all full of the light and passion which is forevermore held by principle and truth. And so we pray thee to lead us to that higher height. Help us to see how patiently willing thou art to answer this prayer, and if we have been afraid, and have become contented with our lot for very fear that we cannot reach the higher, speak to us the word which will at once rebuke and yet encourage us.

O Lord and Master of us all, whate'er our name or sign, we pray thee in this half hour that we may see no man, save Jesus only. Oh, to hear thy voice and to see the light

of thine eye, and be anew assured of thy tenderness and thy power. This we ask in thine own name. Amen.

I want this morning to turn your attention, beloved, to a passage with which I am sure you are all familiar, and which, therefore, I am not going to read. It is to be found in the Gospel according to John, the end of the thirteenth chapter and the first of chapter fourteen. It is a story of that last conversation that Jesus had with his own disciples. And may I say, first of all, that this message came to my heart with great comfort yesterday morning, as I sat here with you and listened to Mr. Meyer. I felt in my deepest soul something of fear as he spoke to us. We all thanked God for the word; we need to be reminded of that higher love which our Lord is seeking to create in our experience, and till we arrive at which he never can be perfectly satisfied, and therefore we never ought to be satisfied. And yet I think I voice the consciousness of some of us when I say that as we thought of that *agape*, that highest love of all, we all were afraid, conscious of our own failure and of our own weakness and of our own frailty. And it is because of that fear which was in my own heart—not for your sake, but for myself—and because I felt there were others who might share that fear, I want, if I may, to bring you back to the thing that happened by the Lake; one of the things that reveal the process by which our Master dealt with the Boanergic character and made it what he would have it be.

In this instance we have a remarkable illustration of how much we have suffered by the dividing of our Bible into chapters. To begin at the fourteenth chapter is to break in upon the middle of the speech of Jesus. "Let not your heart be troubled." We miss half the beauty and half the glory of that grand word because we do not read it in intimate connection with that which precedes it. Our Lord has gathered his own together, and here we have what we have come to speak of as the "Pascal discourses." He is telling them of his own going; he is about to tell them of

the coming of the Spirit; he is about to show them the magnificence of that vital relationship existing between himself and them by the coming of the Spirit, and in the midst of this first section of the discourse he is interrupted by Peter and Thomas and Philip and by Jude. It is a perfectly natural and beautiful conversation. But unless we remember these disturbances, these breakings in upon the conversation of Jesus, we shall miss its power.

Christ is telling them that he is going away. He had been talking to them for some weeks, even months, concerning the necessity for his cross, and there had come a sense of distance; they were afraid of him—afraid of the strange things he was saying to them. And now, gathering them together in the upper room, he is going into greater detail. He tells them that he is going away, and Peter first breaks in upon the conversation with this question, "Lord, whither goest thou?" That is Peter's question. And Christ answers him by saying, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." And Peter looked at him and said, "Lord, why cannot I follow thee even now?" Just here is the best thing Peter had ever said to this moment. Don't charge him with boastfulness. "I will lay down my life for thee." What did Jesus say in answer to that? "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, the cock shall not crow until thou hast denied me thrice. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." You ask me where I am going. "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am ye may be also." That was Christ's answer—not merely "before the cock crow, thou shalt deny me thrice"—that was the first part of his answer. He continued; there was no break. He did not say, "Chapter fourteen. Let not your heart be troubled." I know the

number of the pronouns differs here. He is speaking to Peter, then, "let not your heart be troubled." You remember another occasion when Jesus changed the number of the pronouns. "Peter, Satan hath desired to have you, but I have prayed for thee (singular) that thy faith fail not." But the singular number does not exclude all the other disciples from the prayer of Jesus. So here the plural number does not exclude Peter from the comfort of this.

Now, brethren, it seems to me that that story read quietly bears its own message to you. Peter's question was geographical: "Lord, where goest thou?" Presently Thomas broke in and said, "We don't know where you are going; how can we know the way?" Philip says, "Lord, show us the Father and that sufficeth us." Christ said, "None of you ask me whither I go," but that is what they had been asking. That is to say, Christ was limited, unable to say his deepest and best to these men because they were unable to understand. Their questions were questions of pure love and pure devotion. Their questioning marked their devotion to him, but, my brethren, it was a love on the lower level. How did Christ deal with these men?

Again we single Peter out. Christ said to him, "Peter, you do not yet know yourself. There are things within you of which you are unconscious. Right there within that nature of yours is that which presently will make you deny me before the cock crow; before the light of another morning breaks upon the world you, Peter, devoted to me, earnestly meaning what you say, that you are prepared to die for me,—before the light of another day breaks, you will have denied me thrice. Peter, I know the very worst that is in you—I know it perfectly. Let not your heart be troubled. You have asked me where I am going: I am going to the Father, and I am going to prepare a place for you." Reverently let me say this, for if there is one thing that is being borne in upon my heart and soul, it is Christ's majestic and audacious claims for himself. He looked into the face of

a man and said, you have within you the making of a traitor, and before the day break, I know that the evil thing in you will master the good, and you, honestly intending to die for me, will deny me, but I will see that you reach the place that I have prepared. I will come again and receive you in spite of the worst in you. I will realize the best in you. I know the worst, you will deny me. I know the best, that great devotion that is prepared to die for me. And, knowing the worst and the best, Peter, I have but one thing to say to you; trust me, and I will master the worst and realize the best, and I will put you at last by my side in the light to which I go.

My brothers and sisters, I think that perhaps a multiplication of words would be out of place. That is the message that came to my heart yesterday morning with comfort. I pass it on to you, as a word out of my own inner spirit. Oh, the comfort of it! The comfort of knowing that he knows me. In my own life I am less and less inclined to criticize the failure of my brothers and sisters. There was a time when I could preach about Judas as I cannot do it now. I have found the making of a traitor in my own blood, and I have come to the deliberate conclusion that if I had been with him in those last days, I would have left him before these men did. But, oh, the comfort of knowing that he knows the worst in me, the undiscovered thing in me which may flame up into treason—vast reaches in this marvelous personality of mine that I know nothing of this morning. I do not know myself, but he knows me, and he knows the worst that is in me. And this is the thing that comes to my heart as an evangel. Oh, such an evangel! He looks at me this morning and says "Trust me. I know not only the worst; I know the best, and I know that in your heart, in spite of all your failure and the possibility of evil that lurks within you, there is the love that is low; it is burning, and I can make that little flame of love that often manifests itself in smoke into the white clear love that

burns and never fades. I can bring you and put you faultless before the presence of my Father's glory. Let not your heart be troubled."

May we not take that as a message to ourselves? And yet, brethren, you remember Mr. Meyer's word yesterday morning. Did you not hear it all day? It rang in my heart and soul hour after hour when none other heard, "Then we ought to love." Then where is my responsibility? "Let not your heart be troubled, ye believe in God, trust me." And this morning, so far as my eyes are open to see between this poor frail self with all its possibilities of evil, and the white resplendent light of the Father's presence, there stands that One mighty to save, strong to deliver, who quenches passion's fires and breaks the chain of sin and sets me free, and I have none other that I can do but to trust him. May God help us all to trust.

Foundation Truths for Children

By Mrs. Mary Foster Bryner

"And the king commanded, and brought great stones, costly stones, and hewed stones, to lay the foundations of the house." Nothing but the best would do for the foundations of that house, because Solomon was building a temple unto the Lord.

> "We are building day by day
> Temples the world may not see.
> Building, building every day,
> Building for eternity."

And we are to desire that we shall so build that our sons may be corner-stones, and our daughters polished after the similitude of a palace, that they may be living temples for the indwelling of his Spirit.

The best years for foundation building are childhood's years. All enter life through childhood's portals; all do not

live through youth, and adult years. The Sunday-school membership includes, about half of it, the children under their teens. And often we hear it stated that about one-third of the Sunday-school may be found in the classes under ten years of age. We sometimes say the average Sunday-school life is from seven to ten years in different sections of the country. Are we retaining the children?

The original topic was, "Making Foundation Truths Plain to Children," which naturally divides itself into three parts. We must understand the foundation truths, therefore we must study the Bible. We must understand the children, therefore we must study the child. We must know how to make these truths plain, so we must study the methods and principles of teaching.

The foundation truths will be found in God's Word. To every parent and teacher we would say, "Know thou the truth thyself, if thou the truth wouldst teach." Every one of us must live this truth, for childhood studies the acts of the teachers and parents more than the Acts of the Apostles. The summary of the truths that should be made plain to children might be gathered under three heads:

God's relation to us;
Our relation to God;
Our relation to one another.

The first thing that the helpless little child must learn who enters life, is the relation of those around about him. Somebody feeds, provides, cares for, loves that little child, and in return, the child learns to give his love. "God is love." "We love him because he first loved us." "God cares for us." "We will give thanks unto the Lord." God guards and leads. We will learn to follow where he leads. God forgives. We will try to do right. God is good to us; we will try to please him. We may find some of these truths very profoundly stated in some of the Epistles, but we also find them in such simple language that the youngest child may appreciate these simple truths. May

I read to you a few such as I have been gathering in our beginners' course for the very youngest children who attend our Sunday-school. In the Sunday School Exposition you will see a good deal of material that is marked under that head.

Here are a few showing God's relation to us. "God is love." I want you to notice that none of them have more than seven words. "Lord, thou art our Father." "The Lord is good to all." "The Lord is my shepherd." "He careth for us." "All things were made by him." "God shall supply all your need." "God loveth the cheerful giver." "He loved us and sent his Son." "His name was called Jesus." "He went about doing good." "Jesus said, Come unto me." "Learn of me." "Follow me." "Suffer little children to come." "He took them in his arms." "Behold, I make all things new." "I am with you always."

Could we express God's relation to us any plainer than in those simple Bible verses for these children? Here are a few showing our relation to God. "We love him." "Pray to your Father in heaven." "Lord, teach us to pray." "Lord be thou my helper." "Teach me thy way, O Lord." "We ought to obey God." "I will not forget thy Word." "Praise waiteth for thee." "I will sing unto the Lord." "Serve the Lord with gladness." "Rejoice in the Lord always." "Enter into his gates with thanksgiving." "All have sinned." "Christ died for our sins." "I will be sorry for my sins." "We shall all be changed," and a few others that show our relation to one another.

"Honor thy father and thy mother." "Children, obey your parents." "Let us love one another." "Little children, love one another." "Love thy neighbor as thyself." "Go, teach all nations." "Go ye into all the world." "Freely ye have received, freely give." "Be ye kind one to another." "Christ also pleased not himself." "Let us do good to all."

Each one of those little texts, almost a sermon in itself, is a foundation truth for the children.

We have the memory work for these children that brings before them these three thoughts continually. You will find in the Exposition some of the slips that show the work recommended for the children to do along that line, and to make them pleasant and attractive we sometimes get up these little memory diamonds, and as fast as the children learn, perhaps the Lord's Prayer, the twenty-third Psalm, the first Psalm, and passages of that sort, it is mentioned on one of those little memory diamonds; and I have seen on Promotion Day these children of Primary age with these Bible truths bound about their necks showing what they have learned.

But after we have the foundation truths, we must also learn that they are to be taught to children, so we must study the child nature and needs in order that we may provide the nurture. The admonition to us is, "Train the child in the nurture and admonition of the Lord." It has been easier for us to give the admonition than the nurture many times. The children are not all alike. As we read of Bible children we find this so. Of John the Baptist it was said, "What manner of child is this?" Of Samson, "How shall we order this child?" Of Samuel, "As long as he liveth he shall be lent to the Lord." Of Timothy, "From a child thou hast known the Scriptures," and Jacob appreciated childhood, for as he was traveling he said, "Lead on softly according as the children are able to endure."

And the children appreciate that Jesus was once a child, "And Jesus grew in wisdom and in stature and in favor with God and man."

For each period of childhood, we find there are different possibilities and limitations. The first three years are open to impressions from the Sunday-school—impressions of this kind: The Sunday-school loves me. The Sunday-school remembers me. The Sunday-school wants me, pretty soon,

for a scholar. And that is the teaching of our Cradle Roll. If you could be in some of our schools you would hear the children welcoming those babies of the Cradle Roll.

"Another new baby we welcome to-day.
To him a new name has been given.
We will give him a place on our dear Cradle Roll,
For of such is the kingdom of heaven."

And then you would hear those childish voices,

"Heavenly Father, hear our prayer;
Keep within thy constant care
This dear baby thou hast sent,
To its loving parents lent."

But the possibilities increase as the children grow a little older, and they may learn through the simple story, through the picture, through the songs, and through the conversation. The child must depend upon others for all that he learns, because he cannot read for himself. And we have our beginners' work for the very little children. We remember that Paul said, "When I was a child, I spake as a child, and understood as a child, but now that I am a man I have put away childish things." But some of us adults have put the childish things so far away that it is hard for us to appreciate the limitations and the possibilities of the very young children. They are limited in experience, limited in knowledge, limited in power of attention and concentration, but in simple ways we find that they can absorb the foundation truths and live them out day by day.

We find then, the next group of children who can read, who are attending school, and we ought to take advantage of this growing possibility. And we find again another group who can not only read, but who can write, and the Sunday-schools that are using this ability of the children to put down their own impressions of foundation truths are finding that those children will retain them better. We

find in the Exposition books showing the work done by the children. In these you see the life of Christ, or the life of Abraham, or the life of John as it has been written down by those boys and girls who have the ability to put down the impressions that have come to them as they have been studying.

Every child should have a copy of the Bible for himself, that he may read and study these foundation truths. I am glad that among the party on our ship was a boy whose class will be promoted from the Primary Department in about three weeks, but because the boy was coming on the trip his pastor and teacher presented him with a Bible before he started, and it tells the name of the Sunday-school from which it comes. That boy is interested in his Bible because it comes from that teacher, who has marked it with ribbons to help him understand the divisions of the Bible.

We read of men who centuries ago traveled many miles that they might lay their best gifts at the feet of a little Child. To-day those who study childhood, and are bringing to childhood their best gifts, may also be called wise. Those measures which provide for the child physically, intellectually, spiritually, are the measures that will grow the strongest. Parents and teachers,

"Up to us sweet childhood looketh,
Heart and soul and mind awake,
Teach us in thy ways, O Father,
Teach us for sweet childhood's sake.

In their young hearts, soft and tender,
Guide our hands good seed to sow,
That its blossoming may praise thee,
Praise thee, wheresoe'er they go."

But if we understand the truths, we must understand the children. We must understand how to make these truths plain to the children. Make the work interesting. The

teacher is the pivotal point between the book to be taught and the children to be taught.

It is not enough that we should teach these children to know, we must also train them to do. There are opportunities to-day for teachers to learn more about methods and the principles of teaching. We find them in institutes, in conventions, in summer schools, in reading courses, etc., that have been provided. We are helping these boys and girls to be temples. We need to give them training along the line of the best Christian citizenship, and for that reason the temperance work has a place in our Sunday-school training. Teach them early to repeat something like this:

"My body is a temple,
To God it does belong.
He bids me keep it for his use.
He wants it pure and strong.

"Whatever harms my body
I will not use at all.
Tobacco is one hurtful thing,
And so is alcohol.

"Into my mouth they'll never go.
When tempted, I will answer no.
And every day, I'll watch and pray
Lord, keep me pure and strong always."

Some are here at this Convention who remember our motto of the International Convention held at Toronto almost two years ago, "Winning a generation for Jesus Christ." In every country we must win the children. Children are naturally winsome wherever we may find them. Do any of you doubt it as you have seen the children of the Azores, or at Algiers, or in sunny Italy? Those little children that come up to you with a smile and touch your hand, would do almost any little favor for you. Would

it be hard to win those children? And they are bright children. Well do I remember a Sunday about three years ago, when this room was filled with the children from the Sunday-schools of Rome, and although the talk was to be given to them through an interpreter, they were so bright that they would not wait for the interpreter to tell them what was being said but they counted up on their fingers and gave the answer without any interpreter. And I have found the children bright in all the lands that I have been privileged to visit.

We sometimes think of that child in the midst. And perhaps we think of the sweetest one in our home or in our Sunday-school class. But did you ever stop to think it might have been a child of a darker hue, a child in a fisherman's home, a child of Palestine, perhaps not in its best clothes, but playing about the floor. It was such a one that the Master picked up in his arms and said, "Of such is the kingdom of heaven." "He took them in his arms and blessed them." "He shall gather the lambs in his arms."

"God bless the little children
Wherever they may be,
Far out on the hills and prairies
Across the boundless sea."

May every one of us be able to say when we appear before our Lord, "Here I am, and the children whom thou hast given me."

"The bread that comes from heaven needs finest breaking;
Remember this
All ye who offer for the children's taking,
Nor give amiss.
The desert manna, like to coriander
With honeyed taste
Was gathered at the word of the Commander
With cautious haste.

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A small round thing, and not in loaves for eating,
The manna fell.
Each day the wondrous miracle repeating
As records tell.

"So break it small, the bread of God, life-giving;
The child is small.
Unskilled in all the strange, great art of living,
That baffles all.
Be mindful of these little ones and feed them
With living bread.
But break it for them, as you gently lead them
To Christ, the Head.
With skill, and pains, and loving forethought tender,
Provide the fare.
Remember that their powers at best are slender,
For whom you care.

"Young souls, immortal, claim your constant tending,
To these be true.
Be sure to give the bread from heaven descending,
Naught else will do.
Mix not with earthly things that cause destruction,
Yet, break it fine.
Nor let them lose for any selfish reason
Their measure due.
Remember, for their portion in due season,
They look TO YOU."

The Sunday-School Organized for Service

By Marion Lawrance

This is a day of organization. Organization is a magic word. The business of the world is organized; politics is organized; the professions are organized; likewise the institutions of learning and philanthropy; and the Church must organize or lose out in the race. There is no other way to keep up with the bristling, throbbing, high tension of our day.

Organization produces the result for which it stands with the greatest efficiency and rapidity, and with the least expenditure of money and labor. Organization is system, method, economy; the lack of organization is confusion.

A Sunday-school is organized for service only when it is doing the work for which a Sunday-school exists, in the best manner, in the shortest time, and with the largest results. Let us consider very briefly seven of the essential marks of a Sunday-school which is organized for service.

The Sunday-school is a Church service. Indeed, it is the Bible teaching and studying service of the Church. It should be given the dignity and importance of a Church service and the members of the church should all be connected with it, and this is possible.

Its ministrations should extend to all in the community where it exists, whether they are attendants and members or not. A Sunday-school, therefore, is not thoroughly organized for service unless it is systematically endeavoring to reach those who are not in attendance, by means of house visitation, personal solicitation, the Home Department and the Cradle Roll. It is a sin for a school to be smaller than it can be.

I. This is involved in the "Go" of the Great Commission and no school will either grow or glow until it learns to go. Invitation then, systematic, regular, persistent, personal invitation, is one of the marks of a Sunday-school which is organized for service.

II. The Sunday-school stands for the teaching of God's Word. Indeed, almost every other feature of the Sunday-school revolves around Bible teaching as a center. But if we are to teach the Word we must know the Word. This requires Bible study, intelligent Bible study, and a good deal of it. We must know likewise the methods of imparting instruction. The laws of teaching are fixed and they are within our reach. We must also know something of the mind we are to teach. This requires much study and

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painstaking application on the part of the teacher. It therefore follows that if a teacher would do the best work he must be especially trained and prepared for it.

Fortunately, we need not seek in vain for help in either of these directions, for the books on Bible study, the art of teaching, and psychology are numerous, inexpensive, and many of them very choice.

There should be a systematic, continuous effort on the part of every school to train its own teachers from its own ranks. It takes time, patience and hard work; but the Sunday-school that neglects to prepare its teachers does so at its own peril. The difference between drudgery and pleasure in Sunday-school teaching is largely a matter of preparation.

Preparation, therefore—preparation and training of the teacher—is another mark of the Sunday-school which is organized for service.

III. Our Lord has told us to carry the gospel message to the corners of the earth and to every creature. Evidently there is no escape from this sweeping command. The missionary spirit is the very life blood of the Church. No church can live and thrive without it. No Sunday-school can prosper which endeavors to live within its own small compass.

The only salvation for the Church, for the Sunday-school, or for any Christian man or woman, is to get a vision of the world through the eyes of Jesus Christ. It is for this we are met in the old "Eternal City" to-day. It is for this that hundreds have crossed continents and seas. They love the work to which God has called them, and have gathered here at great expense of time, money and strength, that better methods may be devised for carrying the gospel, through the teaching of the Bible to the children and young people, to the men and women of every land on the face of the earth.

The Sunday-school is just beginning to wake up to its

responsibility and opportunity in missionary enterprise. Missionary endeavor is the short cut to true success in all Christian work. We are told to carry the gospel to every creature, everywhere, and we can do it, by God's help, or he never would have mocked us by telling us to do it.

This is practically the sum and substance of my message to you to-day. In the words upon our printed matter for this Convention we read that significant truth, "It is the whole business of the Church, and it is the business of the whole Church, to give the whole gospel to the whole world as speedily as possible." The Church of Jesus Christ is out for business or it has no business to be out.

Our Sunday-school scholars should know of the great interests of the Kingdom of God in all parts of the world. There should be specific missionary instruction given to them. "No information, no inspiration." Even the boys and girls should know the conditions among the boys and girls of other lands. They should be given the privilege of carrying or sending the gospel to them.

A new day is dawning in Sunday-school work, and we are coming more and more to realize that the church and Sunday-school which honor God by endeavoring faithfully to fulfill his last and great commission will have the choicest blessings at home. There is no other way. Jesus said (John 12: 26), "If any man will serve me, him will the Father honor." The evangelization of the world is the Church's plain duty and privilege.

The church or Sunday-school (or individual for that matter) which will "make a little cake for God first," will have all it can use at home. It is proverbially true wherever it has been fairly tried that the churches and Sunday-schools which are doing the most to carry the gospel into all the earth are doing the most at home. Nothing will put life into a church so quickly and so thoroughly as for that church to carry the gospel of life and light to others. This is true evangelism.

Evangelization—the evangelistic spirit, which seeks to save the world, is another mark of the Sunday-school which is organized for service.

IV. If, however, the gospel is to be carried to the ends of the earth, somebody must be sent to carry it, and those who are sent must be provided for. This means that our offerings in the Sunday-school must be largely increased in order that the cause of God should not suffer in other lands.

We have many uses for the money that is given. But can it be used in any other way where it will do so much, and work so fast, and go so far as in the missionary efforts of the church? Our Sunday-school members are not trained to give as they should be. "Train up a child to give a penny and when he is old he will not depart from it." In many schools giving is not one of the cardinal virtues. Proper habits of giving formed in youth will be a blessing to the givers, for the right kind of giving is a means of grace.

Giving in Sunday-school work should be generous and it should be in proportion to the ability; it should be regular and systematic. A generation of boys and girls raised up to give in this manner through the Sunday-school will soon wipe out all of the debts on our missionary societies' books, and greatly multiply the number of missionaries in the home and foreign lands, besides putting vigor into the work at home. Giving is a Christian virtue.

Giving—generous, systematic, intelligent giving is one of the marks of the Sunday-school which is organized for service.

V. Right ideas in regard to all of these things we have mentioned come only through intelligent instruction in the Word of God. It is there we learn the gospel principles underlying invitation; the preparation of our teachers that they may be workmen that need "not to be ashamed;" the great fundamental principles of missionary endeavor, and that act of practical Christian worship which we call giving.

Our scholars must know God's Word; they must know it through and through. "Ye shall know the truth," said the Master. The teaching in our schools should be of much higher order than it is. We need not teach less about the Bible but we should teach more of the Bible. Many of our scholars have at best but a hazy knowledge of the Bible. Our teachers, therefore, must not only be trained but they must actually do the work of instructing the scholars along the line of Christian living and service. Teaching is the finest of the fine arts.

Instruction in the Word of God is one of the marks of a Sunday-school which is organized for service.

VI. He who said, "Ye shall know the truth" said also in the very same breath, "and the truth shall make you free." There is no real merit in knowing God's Word unless its precious truth is applied to the heart and life so that the new life is begun and the old life is broken off; so that Jesus Christ is recognized as Saviour, and the Christian warfare entered upon never to be laid down until we are called hence.

God's Word faithfully taught, accompanied by the Holy Spirit, will or should lead our scholars into the kingdom. It ought to be the reasonable expectation of those in charge of every Sunday-school that the scholars shall be saved. It should not be a strange thing to hear the question of the jailor to Paul coming from some scholar to his teacher at every session of the school. And yet there are thousands of Sunday-schools which pass an entire twelve months without a conversion. In our country it takes six Sunday-school teachers a whole year to bring one soul to Christ. This result cannot be satisfactory. It should not be satisfactory. It is God's will concerning all the members of our schools that they should be saved. Let us, dear friends, put first things first and let nothing in our Sunday-schools interfere with the spiritual life and effort which leads our scholars to salvation. If, as Drummond said, "Love is the

greatest thing in the world"—winning souls for God is the greatest work in the world.

Salvation is another mark of the Sunday-school which is organized for service.

VII. To be saved, however, is not the end. Many are saved no doubt who amount to but little to the cause of God in the world. It is amazing and alarming to notice what a small percentage of our church members are actually doing efficient service for the extension of God's Kingdom through the church or Sunday-school or any other way.

It is equally alarming to know how many there are who fall away from their first estate because the salvation of the scholars has been made the chief thing in the Sunday-school rather than building them up in strong Christian character and fortifying them for the battles of life and for service.

To be saved is to join the Christian army. To be edified or built up in strong Christian character for service is to have taken training under the tutelage of Jesus Christ himself. One of the weakest points in all of our church and Sunday-school life is that the precious souls which surrender to the claims of Jesus Christ our Master are too often left to grope their way in the dark without the nurture and kindly admonition and training they need to fit them for his service. This is the place of greatest leakages in our churches. It is well-nigh criminal to urge scholars to confess Christ, and then send them forth into the world without the Christian's armor.

When our scholars have accepted Christ they should be taught how to bring others to Christ; they should be taught how to use the Bible as food for their souls and in defense against the arrows of the evil one; they should be taught right methods of prayer, meditation, and Bible study. Those who are especially fitted for it should be trained for the teacher's office that they may enter into service better qualified than their teachers were. This will add great strength, not only to the individual, but to the Sunday-school

as well, and indeed, to the whole Church. Building up stalwart Christian character, setting before the scholars the privileges of service; endeavoring to instill into them the desire to be themselves workmen, efficient, trained; for these things every Sunday-school should stand.

Edification or building up every convert in strong Christian character is another mark of the Sunday-school which is organized for service.

All of these things we have considered are in greater or less degree within the reach of every Sunday-school, everywhere. Not all can attain to the same degree of efficiency because of the circumstances under which they exist; but all can endeavor to keep close to the One who has promised to be our guide and helper.

Invitation, preparation, evangelization, giving, instruction, salvation, edification. Let us keep these things in our hearts and ponder them well, for they are the marks, and the essential marks, of every Sunday-school which is thoroughly organized for service.

The Great Apostle

By the Rev. Dr. G. Campbell Morgan

"I am not a whit behind the very chiefest apostles" are words used by Paul in the midst of boasting of which he was evidently ashamed, but which was necessary in defense of truth. There is no surer sign of modesty than the absence of mock modesty. When a man is able to boast in vindication of his appointment to service by his Lord he proves his humility.

The greatness of Paul as an apostle is now conceded, yet during his exercise of the apostolic vocation he had perpetually to defend his right to the title. In his letters, sometimes with a touch of satire, he defended his apostleship against the misunderstanding—that is the kindest word to use—of the other apostles. In the Galatian letter he

declared that he went up to Jerusalem and gained nothing from them. He referred to those whom he found there as persons "who were reputed to be somewhat," then absolutely denied that they ministered to him in any way, either by original authority, or subsequent counsel. He received his gospel from his Master. He received his commission from him. He did his work under his immediate direction. He remitted his case and cause to his judgment.

In defense of his apostleship he always adopted two lines of argument. First, he insisted upon his divine appointment. Second, he claimed that the fulfilment in his ministry of the true apostolic function proved that divine appointment.

Wherein lay the greatness of this apostle? The simplest and most inclusive answer to that inquiry is to be found in a statement of the deepest facts of his life in their relation to Christ. I desire now to make that statement quite briefly and only by way of introduction, for I propose another method of approaching the subject. I cannot, however, entirely pass over these fundamental and inclusive matters.

The greatness of the apostle was created in the first place by the absoluteness of his surrender to Jesus. On the way to Damascus, surprised, startled, and stricken to the earth by the revelation of the living Christ, he in one brief and simple question handed over his whole life to Jesus. "What shall I do, Lord?"

The greatness of Paul as an apostle is further to be accounted for by his attitude, consequent upon that surrender, toward all the things of his former life. "What things were gain to me, these have I counted loss for Christ."

Finally, his greatness is to be accounted for by the resulting experience, which he crystallized into one brief sentence, "To me to live is Christ."

These things being stated and granted, I desire to consider certain attitudes of the mind of this man which reveal the strength which made him the great apostle, the pattern missionary for all time. These attitudes of mind are

revealed, not so much by the formal statements of his writings as by the incidental and almost unconscious utterances thereof. I particularly desire to make clear my own discrimination between these two things. In his letters there are certain paragraphs which are formal statements concerning himself. I do not propose turning to these for this reason—I say this with all respect to Paul, and with recognition of the fact that these are inspired writing—men do not reveal themselves in their formal utterances half so clearly as in their incidental words.

I have recently been going through the writings of Paul and gathering out some of the incidental things he uttered concerning himself. I propose to take seven of them, without any set sequence or order, hoping the effect may be cumulative, helping to an understanding of the attitudes of mind which made this man a great apostle.

The deepest thing in human personality is not mind, but spirit. The spiritual life of Paul commenced when he said, "What shall I do, Lord?" was continued when he said, "What things were gain to me, these have I counted loss for Christ," was perfected as Christ was formed in him and shone out through his life. That is the spiritual fact. I desire now to deal with the mental, that is, with the attitudes of mind which were natural to him, and which were baptized by the Spirit into life and fire and power.

In the midst of his classic passage on love, he declared, "Now that I am become a man, I have put away childish things." Comparing love with knowledge, and showing how knowledge passes away, the richer and fuller for ever more making obsolete the smaller and the incomplete, by way of illustration he wrote, "Now that I am become a man, I have put away childish things," or more literally, "I have made an end of childish things." In that declaration there is revealed an attitude of mind, consisting of a sense of proportion. It is a recognition of the fact that the ways of a child are right for a child, but that the ways of a child are

wrong for a man. There are men who when they become men do not put away childish things. There are people who make advance in certain directions, and carry up with them into the new region of their life things which ought to have been left behind. Should the butterfly cling to the shell in which it had been but a grub, what disaster! When it became a butterfly, it put away the things of the former life. "Now that I am become a man, I have put away childish things." That is to say, toys gave place to tools. Playtime was succeeded by worktime. Instruction began to express itself in construction. This is a principle of greatness in all Christian service, and lack of it is inimical to progress. It is a sense of proportion and readiness to answer new conditions whenever they arise.

My second illustration is taken from the Galatian letter, "I conferred not with flesh and blood." That is a revelation of the sense of spiritual compulsion. He had already declared that he had received a double unveiling of Jesus Christ. Mark the twofold fact. Christ was unveiled to him, and in him. He had seen a vision of Christ external to himself on the way to Damascus; and he had seen a vision of Christ as part of his inner, deepest, and profoundest life. That vision, that unveiling of Jesus Christ, became the master principle of his life. In a moment all the lower motives were cancelled. The spiritual truth breaking in upon his soul by the revealing of Christ to him and the revealing of Christ in him, came not only as light but as fire, not only illuminating, but destroying every other motive that existed within.

Now mark the fine scorn of his word, "I conferred not with flesh and blood," that is to say, material motives at their very highest and best were for ever more out of court and out of count. "I conferred not with flesh and blood," quite literally, I did not take advice with flesh and blood, I did not take counsel with flesh and blood, did not seek the guidance of flesh and blood. First, his own flesh and blood,

He never took counsel with his material life from the moment when God revealed his Son in him. He took counsel with the revealed Son. He did not take counsel with the apostles of flesh and blood. He took counsel only with the spiritual truth which had broken upon him through the inner and spiritual conception of Christ.

Turn to another of these declarations, "I know how to be abased and I know also how to abound." That is a sense of detachment from circumstances. Did ever apostle pass through more varied circumstances than this one? Was ever man less affected by them than he was?

This is not the detachment of absence. That is the ascetic, monastic ideal which is anti-Christian. The man who says, I will escape the possibility of abasement, the possibility of abundance, by hiding myself from the commonplace affairs of life, is not realizing the apostolic ideal, which is ability to stay in the midst of circumstances of abasement, and to dwell amid abundance.

Neither is it the detachment of indifference. It is not the stoicism of the Greek which steels the heart and says, abasement shall not affect me, abundance shall not appeal to me. Far from it.

It is rather the detachment of mastery and of use. "I know how to be abased, and I know also how to abound." I am not afraid of abasement. I will not escape from it. I am not afraid of abundance, I will not avoid it. I do not imagine that in the hour when my Lord gives me abundance there is something wrong in my inner life. "I know also how to abound." I know how to suffer hunger. I know how to suffer need. Abasement without dejection. Abundance without tyranny. That is one of the greatest sentences Paul ever wrote as revealing his absolute triumph in human life. It is the picture of a man so absolutely detached from all the circumstances of his life that he was able to take hold of them and press them into the making of his own character, and what is more, into the service

which his Master's will had appointed. This is one of the statements of Paul of which I hardly dare to speak, so little do I know it personally, so difficult do I find it to be. Where was the secret? How was it this man could say such a thing? Follow right on and he tells you. "I can do all things in him that strengtheneth me." It is the Christ-centered life. That is the spiritual fact. I only refer to it that we may find the secret of this mental attitude which is so difficult, nay impossible, to cultivate, which can only come as Christ within becomes in very deed the Master of the whole life. Whenever Christ does become the Master of the life, you will find a servant who says, I cannot hurry from abasement, "I know how to be abased." I do not fear abundance, "I know also how to abound." You cannot turn my feet out of the way of his commandment by hunger, I know how to suffer hunger. You cannot quench my zeal for his service by giving me fulness. I know how to be filled. I am so detached from circumstances that I can master them.

I come now to the very heart and center of the references which reveal his greatness as an apostle. In that wonderful Roman letter—introducing the subject of the salvation of God—he made three personal references within the compass of a few phrases. "I am debtor. . . . I am ready. . . . I am not ashamed." "I am debtor," the gospel is a deposit which I hold in trust. "I am ready," the gospel is an equipment so that I am able to discharge my debt. "I am not ashamed," the gospel is a glory, so that if I come to imperial Rome, sitting on its seven hills, I shall delight to preach the gospel there also. In each case the personal emphasis reveals the sense of responsibility. "I am debtor." Here you touch the driving power of the man's life. Here you find out why he could not rest, why the very motto of his missionary movement was "the regions beyond"; why he traversed continents, crossed seas, and entered into perils on perils. He felt that while anywhere there was a human

being who had not heard the evangel, he was in debt to that human being.

"I am ready." I suppose you have all read what Artemus Ward said about the American war. He said he had already donated several brothers and cousins to the war, and he was prepared to donate a few more. How many of you have donated other people to missionary enterprise? Paul said, "I am ready." "I am not ashamed." You tell me we must cancel the capital I. Yes, nail it to the cross and let it emerge in resurrection glory.

In the same letter I presently find this man writing another revealing sentence. "I could wish that I myself were anathema from Christ." I do not know that there is anything other than silence possible in the presence of that. There have been endless attempts made to account for it, and to explain it, usually to explain it away. It has been said that the apostle did not really mean that he wished he were accursed from Christ. Then in the name of God, why did he write it? If language means anything, he meant exactly that. "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." How is this to be accounted for. It can only be accounted for by declaring that it is the mental attitude which grows out of the fulness of spiritual life, of which Christ is the fountain. Again, go back in memory over the argument. He had stated the great doctrine of justification. He had dealt with the great doctrine of sanctification. He had climbed up out of the unutterable ruin of human sin until he had come to that height at the close of the eighth chapter in which he said that nothing can "separate us from the love of God, which is in Christ Jesus our Lord." Immediately the shout of personal triumph merged into the cry of a great sorrow, "I could wish that I myself were anathema from Christ for my brethren's sake." How are we to account for it? Only thus, he is now speaking with the tongue of Christ, feeling with the heart of Christ. He

is a man surcharged with the Christ-life. It thrills and throbs through every fiber of his being. If that be so, I have no further difficulty, for he who knew no sin was made sin for me. Here is a man in whom his life is dominant, in whom the Christ passion is moving and burning. What is the mental attitude now? Utter and absolute self-abnegation. "I could wish that I myself were anathema from Christ." It is the sense of compassion.

I turn to another passage which stands in almost brutal contrast to the one at which we have just been looking. "I resisted him to the face." Who is this that he resisted to the face? Peter. Why did he resist Peter to the face? Read the story carefully. Not because Peter had been preaching a false doctrine. He had done nothing of the kind. Peter, to whom had first come the commission to preach the gospel to the Gentiles, having come down to these Gentile Christians had sat down at the table with them quite naturally. But there came down certain men from Jerusalem, and when they came Peter declined to sit down with the Gentiles. Paul calls his action by the right word, dissimulation, positive dishonesty. I pray you notice carefully what this means. Paul saw that Peter insulted truth in the commonplaces. He would never have insulted truth in a great crisis. Peter argumentatively and theologically would have defended the liberty of the Gentile quite as eagerly as would Paul, but under stress of conventionality he conformed to the false thinking of the Judæan visitors by refusing to sit down with the Gentiles. Paul's anger here is a finer revelation of loyalty to truth than any lengthy treatise. I will put that in another form. His attitude toward Peter is the supreme vindication of the honesty of the Galatian letter. Had he written his Galatian letter, a powerful treatise in defense of the liberty of the Christian, and yet had lightly passed over Peter's dissimulation, I would have been compelled to doubt his sincerity. Here again, I remind you of the principle enunciated at the

beginning of this study. A man is revealed in the commonplace thing, not in the crisis. Paul, when he saw Peter violating truth in the commonplace, resisted him to the face, because he was to be blamed. An apostle violating truth in the commonplace is not to be excused because he is an apostle. In all probability Peter was one of those to whom Paul referred as those who were "reputed to be somewhat." The "somewhat" that he seemed to be could not save him in the presence of this man in whom the truth reigned supremely, who would not deviate by a hair's breadth from loyalty to it. No man is great who excuses the violation of truth in the commonplaces of life. "I resisted him to the face."

One more illustration, "I must also see Rome." That was not the feverish desire of the tourist. He was himself a Roman citizen, and was conscious of the far-reaching power of the Roman empire. He knew full well how the influence of the capital city spread out over all the known world. He was perfectly well aware that the Roman highways extended in every direction, and Roman rule was everywhere. It was the strategic center of the life of his age. "I must also see Rome." I must go to Rome, and from that great center send forth this self-same evangel, this gospel message.

It is exactly this sense of method which the Church has so perpetually been in danger of losing. Take one illustration of what I mean from home missionary work, and another, a living one at this moment, from the foreign field. The home illustration is to be found in the perpetual habit the Church of God has had of abandoning some building at the center of a vast population. When the Church of God abandons some strategic center it is because she has not the apostle's sense, "I must also see Rome," I must be at the heart of the world's movements, I must take this gospel into the very center where the tides of life are throbbing, and from which the influences which make or mar men are

proceeding. Take the other illustration, from the foreign field. If the Church of God did but know its day and opportunity it would fasten its attention at this hour upon Japan. China is waking from her long, long slumber, and the question of the politician is not the question of the Christian. The question of the politician is, What shall we do with China? The question of the Christian is, What will China do with us? for I believe the Christian man climbs to the highest height and sees things more clearly. That is the question of the future. Remember finally China is not going to be influenced by us. If she desires Western civilization she will certainly choose to take it from her neighbor and kin, Japan. If we did but know the hour of our visitation and opportunity, we should evangelize Japan, and especially in the centers of learning, for from them are going forth the men who will presently effect the moulding of China. The Church to-day ought to be restless through all her Missionary Societies, and her great cry ought to be "I must see Japan." It was a great sense of method. It was the word of a man who thought imperially in very deed and truth, and who knew that to be at the center of empire with the message of the gospel was to affect the uttermost part of the earth.

Let me gather up in brief sentences these sayings and their values. First of all, I find a sense of proportion which made him willing to pass on into new light and new conditions and forget absolutely the things of the past. "Now that I am become a man, I have put away childish things." Then I find the sense of spiritual compulsion which made him magnificently, even satirically, independent of the counsel of flesh and blood. "I conferred not with flesh and blood." Then I find that splendid detachment from circumstances which meant mastery of circumstances. "I know how to be abased, and I know also how to abound." Then I find that sense of personal responsibility which made him say, "I am debtor . . . I am ready . . .

I am not ashamed." Then I find that overwhelming sense of compassion which made him say, "I could wish that I myself were anathema from Christ." Then I find the sense of stern loyalty to truth which made him resist Peter to the face—"I resisted him to the face." Finally, I find that sense of method which made him put into a sentence the burning desire of his heart as he said, "I must also see Rome."

Truly this was the great apostle, the great pattern for all time of those who would desire to be apostles, messengers, missionaries of the cross of Christ.

Yet I am compelled to return to the fundamental statements with which I began. If these are the mental attitudes, what is the spiritual fact? "To me to live is Christ." So that as I look at Paul, the apostle, the missionary, the last thing I have to say is not of the great apostle, but of the great Christ, the One who took hold of this man, and revealing himself within him, unveiling his glory to his inner consciousness, drove him forth, and made him such as he was. Christ diffused through Paul will not help us. It is good to see Paul, to know what Christ can do; but we must indeed get to Christ himself if we would enter into fellowship even with Paul. If the vision of the great apostle shall drive us to his Lord, then how great and gracious will be the result. If we will but make his surrender, "What shall I do, Lord?": if we will take up this attitude toward the things we have counted best, counting them but loss that we may win Christ: if we will but enter into the experience which he expressed in the words, "To me to live is Christ:"—what then? First, he will not make us Pauls, but he will make us his own. Though he may never send us over continents and among such perils, all that matters nothing, for it is local, and incidental merely. He will send us where he would have us go, and he will make us what he would have us be, and through us—oh, matchless wonder of overwhelming grace—the light of his love may shine, and the force of his life may be felt.

We cannot have this Christ-life within us without having clear vision, and without having driving compassion, and without having the dynamic which makes us mighty. We cannot have Christ within us and be parochial. Christ overleaps the boundaries of parish, society, and nation, and his clear vision takes in the whole world. If Christ be verily in us we shall see with his eyes, feel with his heart, be driven with his very compassion.

"'If I have eaten my morsel alone!'
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"'I am debtor alike to the Jew and the Greek,'
The mighty apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing, we have bread,
But we eat our morsel alone.

"Ever of them who have largest dower
Shall heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
Give us, give us your living Bread.
Yet we eat our morsel alone.

"Freely, as ye have received, so give,
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?"

The Sunday School as a Missionary Force

By A. C. Monro

From or through the Sunday-schools and Young People's Societies in Great Britain the Baptist Missionary Society receives one-fourth of its annual income, the Wesleyan Missionary Society, one-fifth of its annual income, the London Missionary Society over one-seventh of its annual income. The total contributed through the young people, to these three societies, and I take it they are representative of all others, amounts to roughly not less than £65,000 annually.

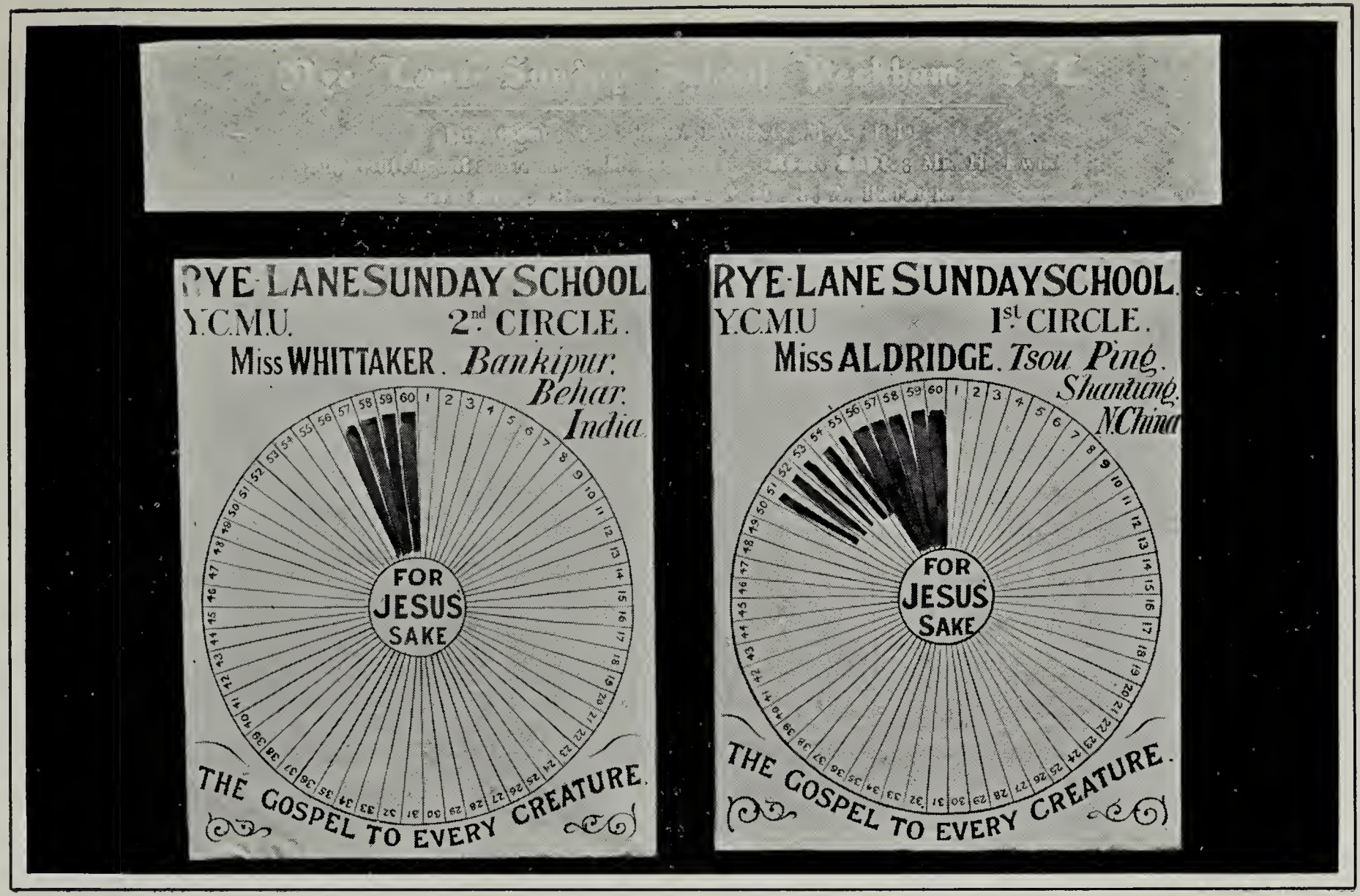
These figures show that some societies work the Sunday-school mine to greater profit than others.

I give these figures to bring before you the fact that the Sunday-school is a force—a potent force—in the missionary world to-day.

But it is nothing like the force it might be made. What the Sunday-school, working up to the summit of its possibilities could do for foreign missions, it has not yet entered into the mind of man to conceive. Create missionary interest and enthusiasm, translate them into effort, wisely lead, and the Sunday-school will provide men, women, and money enough to banish all present burdens weighing on our Societies, and send them along with new and added power to spread the light of the knowledge of our Lord Jesus Christ.

I am going to tell the simple story of what a Sunday-school has done, and is doing to-day for missions.

It is necessary that I should first give you some details of the school whose doings I am to describe, and when I say "school" please understand I mean Christian Endeavor Societies also, for they share to the full in all the work recorded. It is situated in the Southeast of London, in the Borough of Camberwell and in its Parliamentary Division of Peckham. When I have mentioned that fact no vision



"Missionary Circles."

of exceptional riches will rise to the mind of any one who knows the neighborhood. "Poor Peckham" is an alliterative colloquialism with far too much truth in it. It is known as Rye Lane Sunday-school and is the Sunday-school of the Baptist church worshiping in Rye Lane Chapel.

It has fifty-four teachers and about nine hundred scholars on the books, with an average attendance of about five hundred and fifty. Close on three hundred of the scholars are over fifteen years of age. The young people of the school belong to the working class and the lower middle class, and wealth has no representatives, either among the scholars, teachers, or officers.

It has to be confessed that neither in its building or its methods is it up to modern Sunday-school requirements. There is, however, in the school, life, love, unity, zeal, and it is blest with a pastor in touch and sympathy with the young people, always ready to encourage, strengthen, and lead them in earnest effort to extend Christ's Kingdom.

The account I am to give you will refer only to the past eight years of the school's history. Up to 1898, the school had raised, mainly by the aid of the ancient and serviceable missionary box, something like £80, per annum. In doing as much as this there was a general sense of satisfaction and a comforting consciousness that we were doing very well. If pride had no place, yet we felt we were meeting all reasonable expectations, while some even thought improving the position was among the impossible things.

About this time, however, the Lord himself was at work in the school, and we knew it not. He had sent his servant to prepare the way, as is his wont. That servant was the earnest, devoted, large-hearted teacher of the Young Women's Bible Class. Upon her heart the burden of the heathen had been laid, and she shared it with her class. They talked and planned and worked and prayed, thus generating a spirit of interest and enthusiasm that, when the door was opened, filled the whole school.

The opening of the door came in the selection by the Baptist Missionary Society, of a well-known old scholar of the school, as a missionary to China who had just finished his college course and done good work as a student pastor.

The teacher referred to immediately brought to the superintendent, and then to the teachers'-meeting, a suggestion that the school should undertake his support. The suggestion was well received, and a special teachers'-meeting was called to decide the matter. This was full and enthusiastic, agreeing unanimously: 1. To undertake his support. 2. To do it as an additional missionary effort, that is, in addition to anything we were doing as a school, so that it meant much more than doubling our annual contribution. 3. To raise the money by the circle and share system.

It was thought well to aim at £150 per annum (although £120 was the real amount required). It was decided, therefore, to form a Missionary Circle of one hundred shareholders, each share representing £1. 10s. 4p. per annum. Within a fortnight from the date of the meeting, and without a single soul being asked personally, one hundred and ten shares were taken up, ten more than was asked, for friends came and said, "put my name down."

Eighteen months later, when a second missionary, an old scholar too, was sent out, the same happy experience was repeated.

Such was the beginning of the new era of missionary work in Rye Lane Sunday-school. It proved no temporary wave of enthusiasm, it has stayed eight years, and is as strong as ever to-day.

The school soon had to mourn the loss of its first missionary. After three brief years of service, brilliant in their promise, he was called to his heavenly home. Another, however, was chosen, a lady this time, and she is in the field now.

To give an idea of the growth of the movement, I shall

just catalogue the foreign missionary undertakings and doings of the school to-day.

It supports: Its own missionary representative in China at a cost of £80 per annum. Its own missionary representative in India at a cost of £80 per annum. Both of these are members of Rye Lane Church, and one is an old scholar of the school as well. The linking of our efforts with individuals known to the church and school has been a source of great strength, and I would especially emphasize it. It supports:

A native preacher in India, at a cost of £15 per annum. A native preacher in China, at a cost of £15 per annum. A school in China for thirty girls, at a cost of £2. 10s. per annum. A bed in a Chinese hospital, at a cost of £5 per annum. An orphan girl in India, who is being trained to become a Bible Woman, at a cost of £5 per annum.

The following amounts in addition to those for definite purposes were also raised and handed over last year:

To Baptist Missionary Society, £7 14s. 9p., to Baptist Medical Mission, £35 8s. 9p., to Baptist Zenana Mission, £29 16s., to Continental Sunday-school Mission, £5 5s.

Further, three large boxes filled with toys and useful and fancy articles are sent, two to India, and one to China, each Christmas.

As need has arisen, the school has sent out to its representatives as helps in their work: A harmonium, a typewriter, cash to buy a donkey, gramophone, two accordions, etc.

The amount raised for foreign missions by the school last year was £314 7s. 10½p., and another £103 5s. 1¼p. was raised for home work and philanthropic purposes, making a total of £417 13s. For the eight years the total raised amounts to £3,094 19s. 10½d. of which £2,364 7s. 10½d. was for foreign missions.

So much, and yet so little! So little! and yet so much,

that if only all schools did proportionally the same, it would mean progress beyond imagining in missionary enterprise.

The various methods of collecting the money thus distributed, were:

1. The old-fashioned Class Boxes were passed round the classes every Sunday. It is worth noting that in spite of all developments they realized when they ceased to be used, as nearly as possible the same as they did eight years ago.

Their day is over now, however, and on Sunday, October 7th, 1906, was inaugurated our new method of collecting by "The King's Bags."

Time prevents my explaining this new method, but it has produced an increase of over fifty per cent in our afternoon collections. In its first six months of working our afternoon collections have totalled £36 16s. as against £24 12s., in the corresponding six months of the previous year. In addition to that benefit, the collection is lifted into an important place as an act of worship in the afternoon service—the gift becomes as the prayer and the praise.

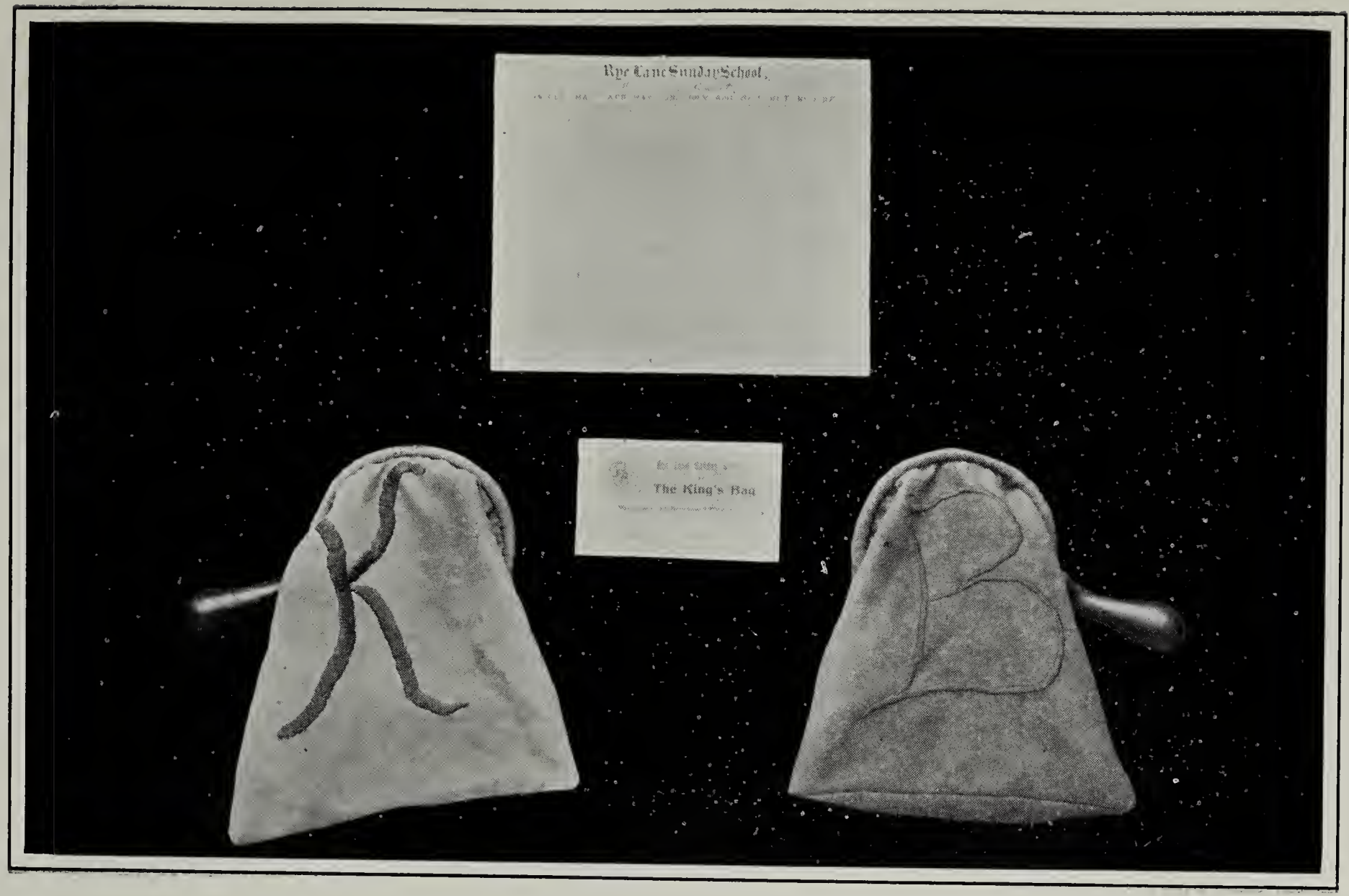
2. There are home boxes. These are of two sorts, one of an ordinary shape for the Congo, and the other a pill box shape for medical missions.

3. "Do Without Bags." The "Do Without Bag" is a small silk bag carried in the pocket, into which is put any money the bearer has refrained from spending on luxuries, the "fair fruits of self-denial," in fact.

4. A sale of work held annually at which the Christian Endeavor Societies take a leading part.

5. Special collections taken when open school is held, and at public meetings.

6. And, most important of all, the "Missionary Circles." To this method I would invite your earnest attention. It reveals the power of the penny, and has wonderful possibilities in it. A Missionary Circle is the combination of a certain number of persons who promise to give or collect one penny per day for specified missionary purposes. This



"The King's Bags,"

amounts to 7s. 7d. per quarter or 30s. 4d. per annum, and represents one share in the Circle. For instance, for the support of each of the lady missionaries there is a circle of sixty shares, which represents £90 and as the amount required is £80, allows for the expense of working the circle and possible failures in keeping up shares. The shares are promised by individuals or classes, who are then enrolled and form the circle. Collecting cards are next issued which have to be returned with the cash quarterly. The fresh card is sent out before the quarter ends, and so serves as a reminder that the share installment is due. There are three Circles at work in the school, two for foreign missions, and one for a home missionary effort.

So far I have dealt with material contributions. They are not all, nor the most important that is given, however. The training of the young in missionary interest and enthusiasm; the passing on to the Church a generation realizing their responsibilities to the heathen, and eager to meet them; the prayers of teachers and scholars banded together in daily intercession; the throbbing heart of sympathy with the workers in the field,—these are contributions far-reaching and valuable beyond any cash estimate.

There is a missionary atmosphere in the school.

The gong that calls the school to order and attention is a constant reminder of the mission field—it is the gift of our church missionary on the Congo, and is hung from two teeth of a hippopotamus that very nearly ended that missionary's career.

Enlarged framed photos of the school missionaries are hung in prominent places. Large charts are also on the walls showing at a glance the financial position of each circle.

In a prominent position there is a missionary thermometer, nine feet high which records and shows the rise and fall of the weekly contributions. The thermometer has done excellent service and has helped the King's Bags much.

It has been copied in neighboring schools too, and been equally effective in increasing interest and collections there.

There is an Honor Board, on which are inscribed the names of old scholars or church members who have been, or are now, in the foreign field.

The amount collected in each class is read from the desk quarterly.

Letters are read regularly from our own missionaries during afternoon school.

There are Missionary Scrap Boards in School and Class rooms. These are boards covered with green baize, on which are pinned cuttings from illustrated and other magazines, or indeed anything that bears on the missionary question.

There are Missionary Study Classes. This is a new and specially informing method of increasing interest and has "caught on." There are already four classes meeting weekly, with a certainty of more to follow. The classes meet in the house of some friend, and the number attending is limited to twelve.

In connection with the sending out of boxes for Christmas gifts, we have competitions for the best-dressed dolls, the best painted texts in Chinese or other languages, and the best made toy, etc., and then there is an exhibition of the beautiful things sent in.

There are "Correspondence Circles," each member of which undertakes to write to a missionary once a month.

There is a "One by One" League whose members take a personal interest in, and pray daily for, a native child in India or China. The name of the child allotted is sent by a school missionary.

Arrangements are made to give missionary lessons to classes whose teachers desire it. This is found to be more effective than frequent addresses from the platform.

From the desk the missionaries are prayed for every

Sunday, on nearly every occasion their names being mentioned.

A special Young People's missionary prayer-meeting is held on the fourth Sunday evening of each month.

In the selection of hymns for the school anniversary services one or two missionary hymns are chosen, and, indeed, on every occasion in connection with the life of the school its missionary work has always a front place.

Missionary literature is regularly distributed, and there is a real, live, up-to-date missionary library with books that are read.

As to management and control, this is in the hands of a committee formed of teachers and senior scholars, which is appointed annually. All the missionary work is under its care. It reports monthly to the teachers'-meetings, and its decisions (unless when power is given to act) have all to be formally approved by the teachers. The superintendent is ex-officio chairman, and the chief secretary is the missionary secretary of the school. It is only right to say that the present holder of that office is the personality of the organization. Under God, the work accomplished is largely due to his talent, devotion and zeal.

From the Young Christians' Missionary Union the school has received invaluable counsel, help and inspiration. I would recommend any school desiring to go forward on missionary lines to get in touch with this excellent society at once.

The development of foreign missionary effort has meant great increase in missionary and philanthropic work at home as well. Specially would I ask those with a fear in their heart that working for the heathen abroad might impoverish and stultify home effort, to note this,—the school is raising at the present time eight to ten times more for home work than when it started on its foreign missionary enterprise.

And this is not all, for efforts that cannot be measured

in cash are constantly being made by individuals, classes, societies, and the whole school, to help and bless the sick, the sinful, and the poor of the neighborhood.

Its intense interest in missionary work has not made the school lopsided either. This is proved by the fact that at the present moment it holds the Challenge Shield for the best Senior Sunday-school choir in the local Sunday-school Union with which it is affiliated. Also the Challenge Shield for the largest entries and best results in the local Sunday-school Union scholars Scripture examination.

To the church it has meant gain to have passed into its membership young people taught in the principles of systematic Christian giving, and trained in the practise of them.

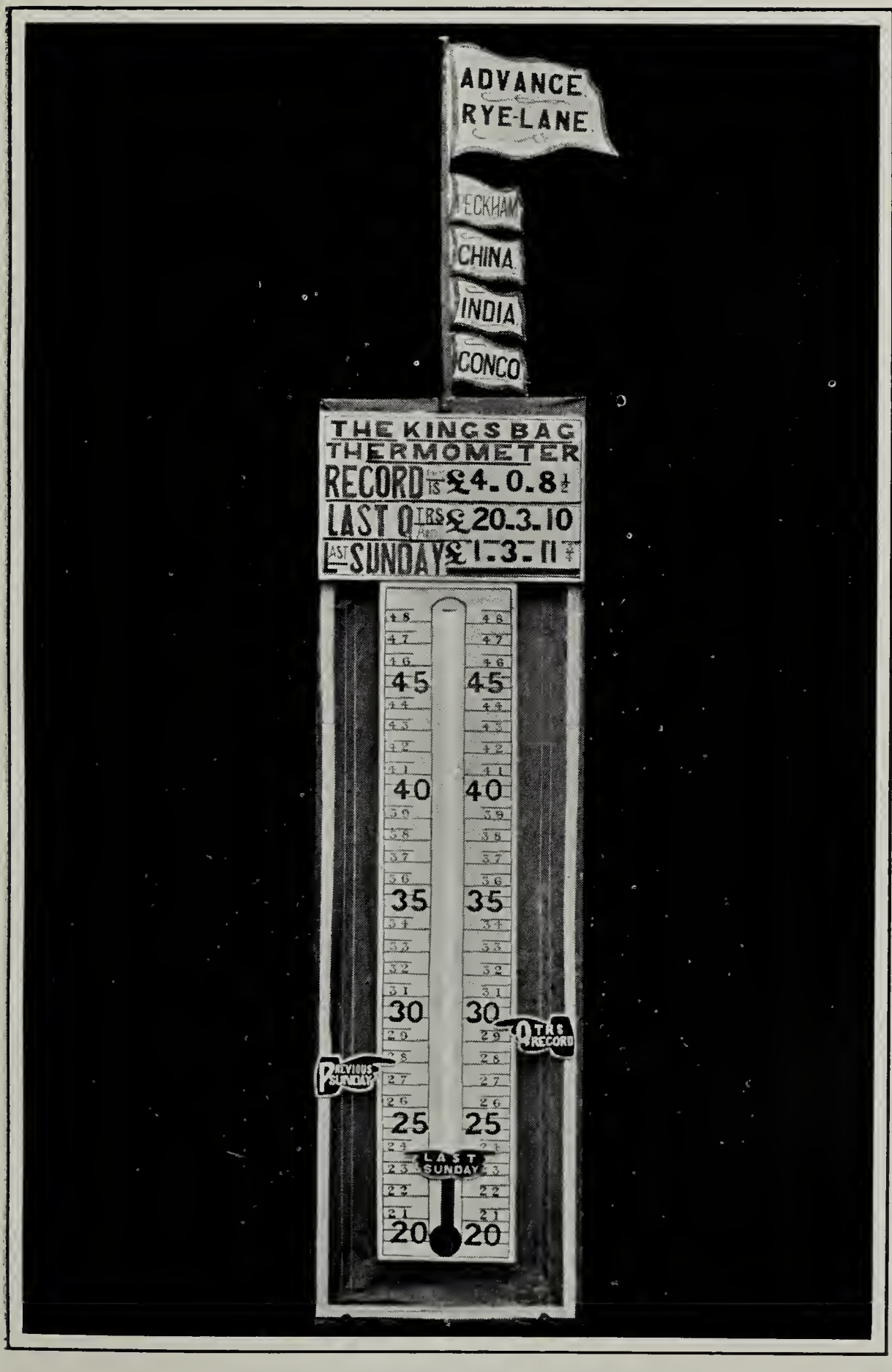
And best of all, in the spiritual work of the school the blessing has been very marked. Last year forty-five of the scholars were baptized and joined the church, and the spirit of prayer and earnest Christian enterprise among the young people stirs and cheers the heart.

In Rye Lane, at any rate, experience has shown that the best way to quicken life and service in the Sunday-school is to develop interest in, and effort on behalf of, foreign missions.

The Oneness of Believers

By the Rev. F. B. Meyer, B. A.

It is quite clear that from the first Jesus Christ anticipated that his people should be one. And during his human life he uses three distinct analogies. He said that his church was to resemble the home, in which there are brothers and sisters, and the play of many dispositions. He said that he would build his church not on Petros, the apostle, but petra, the testimony that the apostle gave to his Deity, the one church against which the gates of hell should not prevail. And third, he left the upper chamber on the eve of his death and saw the vine twining itself around the



A Missionary Contributions Thermometer.

trellis work, and he compared his church to the vine with its infinite variety. These three images I present to your notice. The unity of the family, the unity of the building, the unity of the vine, and I might add the unity of the flock, for there is no doubt that the King James translators yielded to their ecclesiastical bias when they said, "There is one fold and one shepherd." I cannot think so badly of their Greek as to say they did not know that the "one" stood for flock—many folds, but one flock.

Ultimately in his high-priestly prayer, the Master said, "Father, I will that my people should be one; that they may all be one; that they may be perfected in one; that they may be one even as thou, Father, art in me, and I in thee, that they may be one in us." I want to lay hold of that for a moment, for it is the keystone of the arch which I desire to build over the chasm of time—the arch of unity.

The unity of the church on earth finds its model in the unity of the Divine nature, and you will allow me to make the point here that the unity of God is the unity which is compatible with variety. The first principle with the Christian and with the Jew and with the Moslem is, the Lord our God is one. And I shall never forget hearing from the white mosque overlooking Benares, with its myriads of deities, the voice of the muezzin calling out in the still air, "There is no God but the one God."

But in the unity of God there is the variety of function and purpose—Father, Son and Spirit. The Father designs, the Son executes. The Father sends; the Son is sent, and the work of the Spirit is diverse. The Father is the light; the Son is the far-driven beam; and the Spirit is color. And you must see, therefore, that if the church resembles the unity of the Deity, it must be capable of an almost infinite variety. And this is the unity of the believers of all time and of every climate—the unity of the one church, with the variety of the form in which it exemplifies itself.

Now, that, of course, excludes the idea of uniformity.

And we shall never understand God's conception, which, like the soaring Alps, rises snow-capped above all the tumult and turmoil of the valley, until we have learned to distinguish between uniformity and unity. A brick or a heap of bricks, is a uniformity, but a house with its variety is a unity. A pole or a collection of poles is a uniformity, but the tree from which the pole is taken, with its variety of branch and fruit, is a unity. A collection of snowflakes is a uniformity, but a snow crystal is a unity. And if you want to think truly and accurately to-night, and I am sure you do, you will have to dismiss from your mind the thought of uniformity—for God is not uniform—and introduce the conception of variety in unity, which is the true and Divine thought.

We must, therefore, put out of our thinking to-night the uniformity of an ecclesiastical system. That was the dream of the Roman Catholic Church—that all mankind should worship under the one Pope, utter the same prayers, and belong to the same ecclesiastical system. Then by fire and sword those ecclesiastics who had that conception endeavored to put it into effect, and before the breaking of the morning of the Reformation it seemed as though the Roman Catholic conception of uniformity prevailed all through Europe and the world. And in the words of the Assyrian adage one might have said, "As one gathereth eggs, I have gathered all these around, but none moved its wing or peeped." But it was the uniformity of death, for the whole of Europe was as though it was frost-bound by one terrible paralysis of spiritual decay and death.

But out of the ecclesiastical system came the uniformity of doctrinal agreement. I know in my country a body of Christians that have based their oneness on the idea that all men should think alike. As well may Charles the Fifth make all his watches and clocks strike alike, for the light of truth strikes the facet of the human mind at a different angle. My doxy and your doxy will never be in perfect

sympathy. There always will be the one man who thinks as the Calvinist and the one who thinks as the Arminian—the man who lays stress upon the grace of God, and the man who lays stress upon free will, and you never will in this world be able to secure absolute uniformity of thinking, and if you did, it would be the paralysis of thought.

But when you have put out of your thinking the uniformity of an ecclesiastical system, and the uniformity of similar intellectual conceptions, you come back to what I started with, the conception—God's conception—of unity, which is consistent with variety, and that is the unity of life. See that body—a human body—there is variety from the heart to the blood disc, from the lung to the nerve—infinite variety of articulation and function, yet the body is one.

Take the tree. There is variety from the root hidden in the earth to the tip of the bough and leaves which make music in the wind, and the nuts that fall upon the forest floor—infinite variety, but it is the variety which is consistent with the unity of life. Take the Bible, the living Book. There is variety of authorship—prophet, priest, psalmist, king, saint, sage—variety of style—prose, poetry, proverb, history. It has the variety of age. Some of those words were written when the pyramids were new, and others when pagan Rome was crumbling beneath corruption, and yet the Bible is one. So with the church. Some prefer the method of the Methodists, and others the freedom of the Congregationalists. Some prefer to live under the crozier of an archbishop, and others under the mild sway of a Salvation Army lass. Some pray best when they can shout most, and others pray best when in the Quaker meeting they are absolutely still. But amid all the variety, thank God there is the true unity of life, for there is one body, because there is one Spirit, one God, and Father of all, who is above all and through all and in all; "One hope, one faith, one baptism," is the unity of life which is consistent with an infinite variety.

Now, take one other step, and this goes deeper than all. We have seen the model of our unity in God's nature, which, though one, is diverse and varied in function, that it is the unity and variety of all living things which abhors uniformity, for uniformity is always death, whilst unity is consistent with the fullest and richest life. Now we come deeper than ever to understand the unit of this unity. It is the attitude of the believer to his Lord. For first, every believer is in Christ, and second, Christ is in every believer.

First, every believer is in Christ—in Christ's hands. He holds them as he holds the ocean. In Christ's heart. It is engraved there with indelible letters. In Christ's person, for you and I, every one, stand before God in him. In Christ's grace, as a tree in the soil, or as a building deeply rooted in the rock. Stay for a moment; fix that; don't let us leave it. Understand that wherever you may be, whatever your emotions, whatever your consciousness, that if you desire Christ, if your nature goes toward God, if you have the faith that touches the hem of Christ's garment, you are in him, the living Christ, and in him you stand eternally before God.

But the other is true. Christ is in the believer as the steam is in the cylinder; as the blood is in the veins; as the sap is in the branch. "What, know ye not that Jesus Christ is in you, except ye be reprobates?" As the sponge is in the water, and the water in the sponge, we are in Christ, and Christ is in us forever.

But see, if you as a believer are in Christ, and Christ is in you, what is true of you is true of every other believer. He may belong to the Roman Catholic Church; he may belong to the Greek Church; he may belong to the Quakers who have no church; he may belong to the Salvation Army, which is becoming a church, but whatever that man's name and sign may be, if he is in Christ and Christ is in him, he is one with me in the body of Christ, and I am one with him. There are some true believers in Christ in the Roman

Catholic Church. There are some true believers in Christ in the Greek Church. There are some true believers in Christ who are in no church at all. They may not own each other. The hand may say to the foot, I have no need of thee, but it does not alter the fact that since each is in Christ each is a member of the other, and five minutes in heaven will settle the whole thing. I have mixed more than most men with men of every ecclesiastical and no ecclesiastical relationship. I have often felt that they looked down on me because I haven't the orders (I have not stooped beneath the Bishop) and was just a simple Free Churchman, and I was rather thankful I had come of a purer stock. I have always felt that one day I should have my revenge, if revenge is possible in Paradise. They shall confess to me that they didn't know the width of God's great church, which is as broad and wide as the universe itself. God never asked us whom we would like to have as a brother or sister. We woke up one day and found that such and such, a disagreeable or an agreeable person, was attached to us for the remainder of our mortal life; we were never asked about it. If we had been asked we would have chosen somebody else's sister or brother with great comfort. In God's conception to-day, brothers and sisters, we are one with all those who call him our Father and who acknowledge Jesus Christ as Redeemer and Saviour.

I begin to think it is a blessing that we are so various. What would be more miserable than if all the world were Baptists! I confess that with all their agreeable traits, I am glad I am not compelled forever after to live with Baptists only. They are as good as plums in the Christmas pudding, but it wouldn't do to have a pudding all plums. Do you realize that all the world probably receives a truer conception of the gospel because every distinct regiment in the great army has its own special banner and presents its own side of Christianity? This body of Christians contends for a specific side of truth, and this for another,

and probably the whole glory of the gospel comes out best by every color in the prism keeping to itself. If all were red, where would be the white light, or blue. There would be no pure beam of light. It is because every distinct color in the rainbow keeps to itself that we get the full-orbed glory of the day. Baptist, remain Baptist. Be a good Baptist, and be thankful that you are next door to a Methodist. And you Quaker, be a good Quaker, a true mystic, but remember how much you may gain from the Salvationist, or even the high Anglican. Let each be true to its traditions and communicate with the others.

Think for a minute of this indissoluble union. The Legates said to Savonarola, "I cut you off from the church militant and from the church triumphant." Savonarola might have said, "You cannot do either," but he didn't ; he said, "From the church militant you may, but from the church triumphant, never." When a man comes to you and says, "you schismatic," the word we discover means division—a schismatic is a man who divides from the church. The question is, what church? If the church is the Catholic Church and we are not in it, it may apply to us, or a church that has certain holy orders and we are outside of it, it may apply to us, but we hold that the word schismatic is true only of those who divide from the one holy Catholic Church, of which Jesus Christ is the head, and, therefore, nothing but apostasy from Christ can make you schismatics. We are one with each other. I don't know if you have in America what we have in the Strand, London, but those of you who have visited London may have met coming along the Strand a number of board carriers. Each man bears aloft a letter, and if only they keep line, which they don't always do, as you advance down the street to meet them, you are able to spell out the word or the sentence which the advertisement desires to impress upon your mind. The various churches or sects, or denominations, are marching through the world to-day, every one bearing

its own characteristics, and when you put all the characteristics together, you get the full message of salvation for mankind.

And lastly, I believe, brothers and sisters, that some of us have been making a grave mistake.. We have been antagonizing the Roman Catholic; we have been antagonizing the Greek Christian; antagonizing those who don't agree with us, instead of believing that there was a common unity between us, and trying to discover the points of agreement rather than those of discord. I believe that if the churches that I address to-night would only endeavor to find the points of agreement in one another, and remain churches as they appear, we should do a great deal to manifest the true unity of the body of Christ—one bread, one cup, one faith, one purpose, one baptism, one Lord. In our hymns and in our worship we are one. The church, like the New Jerusalem, has many gates and many stones in its foundation, but there shines out the one glory, God, the one bride of Christ. Behold her as God sees her. Behold her, and go forth from this place to sing her glory and unity. And remember when you sing the glory and the unity and blessing of other denominations than your own, and of other churches than your own, you are most certain to get blessing for yourselves. It is when the member cares for other members that it is healthy. I have found in my own ministry that supposing I pray for my own little flock, God bless me, God fill my pews, God send me a revival, I miss the blessing, but as I pray for my big brother, Mr. Spurgeon, on the right hand side of my church, God bless him, or my other big brother, Campbell Morgan, on the other side of my church, God bless him, I am sure to get a blessing without praying for it, for the overflow of their cups fills my little bucket. Again and again I have seen it in my life, a church forgetting the unity of the body, seeking to gain for itself wealth and success and missing them; but directly a church, remembering the unity of the body,

seeks the blessing and success of the other members of that body, itself becomes healthy and strong. Remember, remember, there is coming a time, my friends, God hasten it, when the wonderful movement which I am addressing here to-night will be but a sample and specimen of a wider movement. In some vast convocation a mission will meet some day, my friends, in a Colosseum built big enough to hold us, and from the north, south, east, west, will come a great multitude whom no man can number, of all nations and kindred and people and tongues, singing the same songs, though with a different accent, loving the same Lord, redeemed by the same blood. This shall be the beginning of a unity which shall pass throughout the whole universe. The universe means unity. And God shall sum up in Christ all things which are in heaven and on earth, even in him to whom be glory forever and ever. Amen.

The International Bible Reading Association

By Charles Waters

"All scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (R. V.).

So wrote the great Apostle from his Roman prison, and with martyrdom close at hand, to his beloved Timothy. And we who are gathered in the same city from far and near are here as witnesses to the truth of that statement, and to avow our love for the Scriptures which have been handed down to us as a treasure to be jealously preserved and carefully handed on to the generations to follow.

Believing that the Scriptures are all that Paul said, and that they "are able to make wise unto salvation through faith, which is in Christ Jesus" we do well to devote ourselves to the teaching of them to our children as the most precious knowledge they can attain. May our visit to the

city crowded with memories of the great Apostle to the Gentiles send us back to our homes and to our work, with a resolve to be more than ever earnest in our work, so that we too may be able in our measure to say in the end, "I have fought a good fight, I have kept the faith."

The subject of my paper is a society formed for the purpose of promoting the daily study of those Scriptures recommended by the Apostle Paul. The International Bible Reading Association (familiarly known as the "I. B. R. A.") has for its ideal an open Bible in every home. It is a great imagination, and may seem to be beyond the reach of effort; but the object is one which must certainly be in accord with the Divine Will, and "nothing is too hard for the Lord." And even if it be that our eyes may not see the accomplishment of our ideal, we still have the satisfaction of knowing that every step taken is something gained and is itself a definite good; so that we have not to wait for the final result before realizing some degree of satisfaction and blessing in homes consecrated and lives illumined by the love of God. The plan of the Association is to use the International Lesson verses for reading in the early days of the week, and to select for the other days such parts of the Bible as may best throw light upon the subject. In making the selections, two objects are kept in view—to instruct—by comparing Scripture with Scripture and to influence by striving, as far as the subject permits, to make every week's readings lead up to spiritual teaching. This is known to Bible students as topical study, and it is not open to the charge of being "hop, skip, and jump" or of being without method.

The idea of the International Bible Reading Association originated in a small Committee gathered in 1879, to consider methods of promoting the spiritual success of Sunday-schools, but it was not until the close of 1881 that it was taken in hand and the organization definitely formed. When started with the year 1882, the plan found ready

acceptance, and in the first year 11,000 members were enrolled. It was evident that the little sapling had struck root and the twenty-five years which have since passed have witnessed the deepening of its roots and the spread of its branches, until to-day it includes nearly a million of daily Bible readers.

Our great Bible Societies have done splendid work in broadcasting the seed of the Word of God among all nations, and the International Bible Reading Association has followed as a practical ally, to impress the truth that the Bible is not only to be possessed but is to be read in the home as well as in religious services, and every day as well as on Sunday. There is need to emphasize this truth in the circumstances of to-day when the surfeit of literature of all kinds, so much of it pernicious rather than helpful, tends to sweep aside the noblest of all literature and to give it a back place in our thought. The Bible is the most widely circulated book in the world, and yet how many who possess it are unable from want of practise to find their way in it, or to say with the Psalmist, "Oh, how I love thy law! It is my meditation all the day." We have had in London a merchant who styled himself a "Universal Provider," but the International Bible Reading Association makes no such pretentious claim in regard to Bible study. Its great concern is to ensure the daily use of the Bible by young people and busy men and women, in the full conviction that a most helpful habit will thus be formed, and that the experience will lead to fuller and deeper study of the Word of God. It does claim, and the experience of twenty-five years fully justifies it, that by its simplicity it is adapted to, and finds acceptance with, the great body of people who would not consider a more elaborate scheme of study, and by that means is accomplishing a vast amount of good which would not be secured by methods which might perhaps seem to be more suitable by biblical students as such. It brings the Bible and its teaching into contact with the daily

life of the family or the solitary life of the individual, and has in very many cases been the incentive to family worship, a practise all too uncommon even in Christian homes. It is certainly no exaggeration to say that in many thousands of homes to-day there is an influence exerted which was lacking before the introduction of the International Bible Reading Association. The importance of such an influence is undoubted, and the agency which fosters it proves itself worthy of the practical interest and support of all true Christians, and especially of Sunday-school workers.

The Association is based on the broad foundation fact that the Bible is acknowledged by all evangelical churches as the basis of their faith and practise. It favors no denomination, but rather seeks to let the Bible speak for itself. In this it may fairly claim to have succeeded, inasmuch as its members are connected with churches of more than fifty different names. This is possible without any sacrifice of principle, and the fact is of great interest because it indicates a practical idea in which there is to some extent secured that unity of spirit for which our Lord himself prayed—"that they all may be one."

It would occupy too many of the precious minutes of this Convention to give even a selection of the numerous testimonies which have been received from almost every land. It must suffice to say that these testimonies prove the suitability of the plan to the child and the veteran, its adaptability to the Sunday-school, the home, the factory, the workroom, the military camp, the sailor's cabin, the hospital, the asylum, the poorhouse, the orphanage, and circumstances of every kind. They show that it has helped the minister and the Sunday-school teacher and that it has been a source of comfort to the sorrowing and afflicted, companionship to the lonely prairie dweller and the isolated missionary surrounded by heathen barbarism. I can testify to the value of the prayers of many who cannot work, but who on their beds are daily praying for a blessing on our

efforts. They also prove the fact that the Bible has been appreciated and understood as it was not before, and, best of all, that in many cases it has opened the way for the seeker to the Saviour, and so brought salvation to the penitent soul. The great majority of the members of the Association are naturally those who read the English Bible, but there has always been a readiness to enter any field where there is any hope of success, and its readings are now issued in thirty languages. It follows that in addition to the English-speaking members in many parts of the world, the daily portions are being read by Welshmen, Swedes, Norwegians, Danes, Finns, Russians, Letts, Dutchmen, Germans, Bohemians, Hungarians, Spaniards, Portuguese, Italians, Syrians, Moors, Chinese, Kaffirs, Basutos, South African Boers, Samoans, Rarotongand, Argentinos, Brazilians, Costa Ricans, Nicaraguans, as well as the various peoples of India, who are reading in Bengali, Hindi, Marathi, Gujerathi, Urdu, Oriya, Kanarese, Malayalam, Karen, Tamil, Telugu and Sinhalese. Here again is exemplified the unity of purpose and the fusion of tongues which in a measure is remedying the confusion of Babel.

To-day it is my great joy to greet friends from all the countries represented in this Convention in which are members of our Association—comrades not only in weekly but daily study of the Word of God.

The central organization of the Association consists of a small Committee with the Honorary General Secretary and a staff of paid clerks who keep the records and distribute the Membership cards, etc., to the branches. Some twenty thousand letters are received and dealt with in the course of the year, and fifteen millions of various cards and leaflets are sent out to seventy or eighty different countries. The next unit is the District Secretary, of whom there are about eighty in Great Britain and abroad. These are chiefly in large centers of population, and distribute supplies to branches in their localities.

The I. B. R. A.

The Branches are formed in connection with Churches, Sunday-schools, or other organizations, and are worked by the Branch Secretaries who enroll members and issue the cards of membership. Of these there are 13,000. There is thus a living bond uniting every part of the great company, exerting its influence from center to circumference, and reflecting in encouraging testimony from the outer circle to the center.

Strong emphasis is placed upon the idea of membership of the organization because experience proves that it is a bond which holds the interest and so helps to strengthen the habit of daily Bible study which the mere purchaser of literature would not do.

There is the sentiment of comradeship extending its influence into all parts of the world, and reminding its members day by day of the great company, who though they may not meet in one place or ever see each others' faces, are yet gathering about the Book, drawing from it inspiration, instruction, and help in the daily life, and prompting the frequent prayer in which you are asked to unite, "God bless the members of The International Bible Reading Association."

REPORTS FROM THE WORLD FIELD

"The World's Sunday School Visitation."

A Sunday School Missionary Tour Around the World, January to July, 1909.

Your Committee to whom was referred the question of a world-wide tour, in the interests of the work of The World's Sunday School Association, report in favor of the proposition, and suggest:

1. That the tour be known as

"THE WORLD'S SUNDAY SCHOOL VISITATION."

2. That the object shall be to confer and co-operate with the Sunday School workers, especially in Japan, India and China, for the purpose of extending and improving the work, and encouraging the workers.

3. That the visitation party should be composed of practical Sunday School workers, willing to bear their own expenses, and who are ready to give their time and efforts for the extension of the kingdom of Christ through the Sunday School.

4. It is suggested that a Committee of five be appointed with full authority to make all necessary arrangements for the visitation.

SIGNED: J. C. HARTZELL, Africa, *Chairman.*
H. J. HEINZ, U. S. A.
CAREY BONNER, England.
W. N. HARTSHORN, U. S. A.
MARION LAWRANCE, U. S. A.

Missionaries in Attendance at the Convention, with Members of the Executive Committee.

The Work of the Continental Sunday School Mission

By Charles Waters

As an introduction to the messages to which you are about to listen from representatives of Sunday-school activity in the countries of Europe, it will be appropriate that a brief statement, dealing with the relations of the British Sunday School Union to this enterprise should be given.

At a comparatively early period in its history of more than a century, its sympathetic attention was directed to certain isolated pioneer efforts on behalf of the spiritual interest of the children of Europe.

Thus, in the year 1815, a grant of £10 was made to a French pastor whereby the first Protestant Sunday-school in France was commenced at or near Bordeaux, and from time to time as the movement spread to other parts of the country similar help was given.

Again in 1828 a small grant was instrumental in opening up Sunday-school work in Denmark, while help was given, mainly in the form of books, to other countries—notably Germany and Norway.

It was not, however, until some years later, following upon the first Sunday School Convention held in London, in 1862, when stirred by the earnest pleading of Mr. Albert Woodruff of Brooklyn, that the Committee of the Union seriously turned its attention to the idea of an active Sunday-school propaganda for the continent of Europe generally.

With an exchequer already overdrawn, the proposal to embark upon such an enterprise, involving considerable expenditure, appeared almost quixotic, but so impressed was the Committee with the urgency of the call to action, and the immense possibilities for good arising therefrom, that it was felt impossible to hold back.

A special Committee of the Sunday School Union was consequently appointed in 1864, to initiate and carry on the

work of what has ever since been known as the Continental Sunday School Mission. A fund was started and the first appeal issued for raising the means necessary to promote the enterprise.

The general policy of the Mission may be thus summarized: By correspondence with Christian men on the Continent the evident needs and conditions under which the work could be done in a given country were ascertained, with a view to the appointment of a qualified worker as Sunday-school missionary, should such a course be calculated to assist in the spread of the movement. This assurance secured, the friends on the spot were encouraged to seek out such a man, able to press forward the spiritual claims of the children, irrespective of creed or denomination.

Local committees, representative as far as possible of all shades of evangelical belief were then formed whose business it was to direct and supervise the journeys of the missionary, receive his periodical reports and forward them to the Committee in London.

A monetary grant was then made for the support of the missionary on the condition that a proportionate amount was raised by the local Committee.

Endeavors were made to enlist the interest and co-operation of the Continental churches in what was, in most countries, a new effort. This was not altogether an easy task and in the early days especially much indifference, and even opposition, had to be encountered and overcome, requiring considerable tact and much patience on the part of the workers.

The ultimate end in view was the founding of Sunday School Unions, and the handing over of the enterprise when consolidated to their sole charge and support.

The first country to receive the support of the Continental Sunday School Mission was Germany. Mr Brockelmann, of Heidelberg, was appointed as missionary. He continued his labors with the greatest devotion and with much success

until the close of his useful life in December, 1892. This was quickly followed by a grant of half salary and traveling expenses for an agent in France under the direction of the Paris Sunday School Society, and the engagement of the Rev. S. Janlinus Cook as an agent for a portion of the year as missionary in Switzerland.

After the lapse of ten years the Continental Committee was enabled with thanksgiving to review the progress of the enterprise. The three missionaries had increased to seven. In France the work of Pastor Weiss had resulted in a wider sympathy with the aims of the local Committee, which reported a then total of nine hundred and sixty Protestant Schools, while in Germany the movement had enlisted even the attention of the Throne—the Queen paying a personal visit to one of the schools, and much of the opposition of the clergy and civil authorities had been overcome.

In Holland, also, the Sunday-school idea had been welcomed, and much energy was put forth in the endeavor to embody it in practical effort. The Netherlands Sunday School Union, formed in 1866, reported five hundred and twenty schools with about 58,000 scholars.

In Sweden and Norway a beginning had been made, destined as was evident in later years, to excelled the most sanguine hopes of its promoters. Further progress had been made in Switzerland and a beginning in Austria.

At the close of a second decade, the number of Sunday-school missionaries had further increased to sixteen, while encouraging advance had been made in the provision of Sunday-school literature, magazines and Scripture leaflets being published in many countries, plates for which were supplied by the London Committee, these silent messengers proving a means of blessing not only to the children but to parents in many a home circle.

During this period Italy itself had received the Sunday-school, beginning at Spezia and Milan.

Occasional visits were made to the Continent on behalf

of the Committee and resulting from one of these, the Union formed in Berlin was reorganized and subsequently a new Union at Hamburg.

In order to obtain a more intimate knowledge of the conditions under which the work was being done, and still further the development of the Sunday-school system, the London Committee in 1885 appointed a "traveling superintendent" of the Mission. His official labors extended over a period of ten years, during which time he visited all parts of the field, and accomplished much in the direction of improvement in methods and organization, as well as in the imparting of encouragement to Sunday-school workers.

The name of Mr. Thomas Edwards is still a grateful recollection in many Sunday-school centers in Europe.

Forty-two years have passed since the Sunday School Union Continental Mission was inaugurated and the record of work accomplished shows abundant evidence of the Divine approval and blessing.

To-day it is helping to maintain twenty-one Sunday-school missionaries and agents in France, Germany, Holland, Italy, Russian Poland, Baltic Provinces, Norway and Sweden, in each of which countries Unions are established, while negotiations are in progress whereby we hope that ere long similar work on organized lines will be undertaken in Hungary, Bohemia, Russia proper, and Portugal.

Attention has also been given to the work in Spain so far as the present conditions allow, to Austria and Belgium.

Through all these years the work of the Mission has been made possible by the gifts of teachers and scholars of the Sunday-schools of Britain.

Reviewing generally the present position, we may confidently say that the Sunday-school idea has developed to such a degree as to show that the system when properly understood and efficiently worked, is capable of becoming one of the most, if not the most, fruitful of all fields of

Christian activity, adapted to satisfy the spiritual needs of the youth of all nations.

The messages to which you will listen, by men who have been captivated by the aims of the movement and the experience gained therein, will abundantly show this.

While we "thank God and take courage" from what has been done in the past, we realize that there is very much land yet to be possessed, for in some countries there is even yet no organized effort for the promotion of the movement.

It is our conviction that with Europe really evangelized, the world at large will soon be evangelized and brought under the sway of Christ. Our hope is in the children and they are with us.

Let us all—representatives of many nations and speaking different tongues, but constrained by the love of Christ, unite our forces in consecrated effort to hasten that time when the children, not only of Europe but of every clime, shall crowd to his arms and be blest.

Mission Work in North Africa

By the Rev. Joseph J. Cooksey

The North Africa Mission is endeavoring to evangelize the countries of North Africa—from Morocco to Egypt—five countries of vast extent, a coast line of three thousand miles and a Moslem population of over twenty millions. The Mission has already eighty-five workers, but in view of the vastness of the country, and the teeming populations, they are a mere nothing, and only serve by contrast to bring out more vividly the appalling need.

The Mission is interdenominational, and evangelical, and nearly every branch of the Church is represented, all working harmoniously along broad scriptural lines, holding Christ as Head in all things; it is not supported by any one denomination, but looks to God in faith, and to his people in firm

expectation that spiritual, self-denying work will commend itself to all who know the love of Christ.

The forms of work are varied, and the Mission is alive to seize every new opening for fresh enterprises; men and means alone hinder the development of one of the finest fields of missionary service in the world. We approach the people by means of medical missions, served by both men and women doctors. Vast numbers of patients pass through their skilled hands yearly. The preaching of the Word is the end served by this work and this is supplemented by a large amount of lay dispensary work, especially in Morocco, and Tripoli: besides, we manage a well equipped hospital in Tangier (Morocco) one of the greatest blessings to that dark land.

We open Bible shops in which the Scriptures are sold and given, using also colportage where permitted. We hold growing classes for youths, women, boys and girls, and of the latter, despite every conceivable opposition, we have in our classes over 1,500 under Bible instruction—no mean thing for such a land as this, where every child has morally and spiritually actually to be fought for. Cannot we follow this up, by sending in a number of efficient lady workers, and thus lay hands upon Islam at the bud? The problem of Islam will be solved when we start to do something adequate, and cease talking of its great difficulties.

We travel among the people—most of whom have never heard of Christ, and to whom the gospel is a strange story! We preach where possible, openly in our bookshops at evening gatherings, we visit cafés and shops, and personally tell of Christ to those who will converse, and then we send our ladies to the Moslem homes, and amid their prison-like seclusion and depraved surroundings, we tell them of the love of God to woman in Christ.

We have an organized Spanish work in Tangier, and the children are being rapidly gathered in, and a similar work among Italians in Tunis, where also the small church is

steadily growing, and the work among the young very promising. In Algeria, our work among the French children, though yet in the bud, is full of promise. In fine, the Mission is doing its utmost by every possible agency to grapple with the awful need, and the gaining of converts from every section, in steadily growing numbers, is rewarding them for their patient faith, and steady work, in admittedly, one of the very hardest mission fields of the whole world.

Christians of America and Britain! Will you take up this burden with us? Shall this land, which once boasted thousands of Christian churches, and could gather five hundred and eighty Bishops to deliberate upon its work, in that glorious third century, shall that land we ask, now blighted and ruined by Moslem invasion, be left Christless, or shall again, as of old, his praises sound forth, beginning with the children, from the Atlantic to the Red Sea.

It can be done. God has given freely of his Spirit. When we give as freely of our lives, and money, as supplementary instruments in his hand, it will be done.

Sunday Schools in Austria

By Prof. G. J. Haberl

Among the twenty-seven millions who inhabit the countries of the Austrian Crown, there are only 500,000 Protestants, belonging to the German, the Greek and the Polonian nation. They congregate in two hundred and sixty communities and one hundred and fifty affiliated churches. No more than one hundred and one Sunday-schools with 5,151 children and two hundred and seven lay-teachers were numbered in 1903. Newer statistics are not made; no doubt there is some increase. But on the whole, Sunday-school work has not outgrown its first poor beginnings.

That important work is meeting with many difficulties; most of the pastors, whose parishes embrace many miles

of land, feel unable to take upon themselves a new task. But actually there is only one obstacle everywhere, opposing this work: Ignorance.

Our Christian communities do not know that they do not do the tenth part of what they ought to do for their children, and that they thereby charge themselves with an immense responsibility. Poor and shallow religious school instruction, rendered difficult moreover by the diaspora situations, and a catechumenical instruction just as insufficient, is all our congregations believe to be due to their children. The natural consequence is that the young people are without sufficient support in the temptations of the world, and most of them become alienated from the Lord Jesus and his Church. There are exceptions, of course, especially in some country communities—God be praised. But in general, the religious instruction of our children is at its worst. There should be an indefatigable agitation by speaking and writing for Sunday-school work in all the Protestant communities.

Urged by the Sunday-school Committee in Berlin, some friends in Vienna organized, in 1902, an Austrian Sunday-school Association. In connection with the union of the Young Men's Christian Associations we engaged, in 1904, Pastor Wangemann as agent for both Sunday-school and Young Men's Christian Associations. The Sunday-school Union, London, and the "Verein fur Forderung der Sonntags-schulsache in Deutschland," Berlin, granted one-half of his salary, a friend of the Young Men's Christian Association in America gave the other half. But this dear friend did not renew his quota, and Pastor Wangemann quitted us in December, 1905. Since then no new agent has been appointed. We could not find the man for this important and difficult service. Our Association could not display much activity in the last year, all its members being engaged in special work. Still the work should be done with full energy!

May God raise up a man willing to give himself especially and entirely for Sunday-school work in Austria! We do not doubt that our brethren in England and America would gladly provide for his support. May the dear brethren assembled at Rome take our land and its wants into their hearts and into their prayers!

Belgium

By the Rev. H. Anet

The keynote of Sunday-school work in Belgium is the missionary spirit: the Sunday-schools are one of our best agencies for the evangelization of our clerical and free-thinking countrymen. We have to fight against two divergent forces; on the one side, the indifference of unbelief; on the other side, superstition, intolerance and ignorance. The preaching of the gospel is especially needed, but also specially difficult. Though enjoying one of the most liberal constitutions of the world, the Belgian people do not know what freedom is; they are burdened by the double despotism of the priest and of the atheist labor leader. Many are seeking after righteousness and truth, but few dare to come into the evangelical meeting halls.

Practically all the children of the Protestant families, between three or four and fifteen years of age, are enrolled in the church Sunday-schools, and many in the Thursday schools, held on the holiday afternoon of the public schools. But our aim is to reach the child in the street, the child of the industrial slums, and by him his family. That is the reason for the missionary Sunday-schools or kitchen Sunday-schools. Three things are necessary: a room, teachers, and children.

The room is lent by members of the church, plain working people whose only room downstairs is kitchen, dining-room, and parlor, mostly kitchen. As a rule, they won't accept one cent for light, fire or trouble, which they are giving freely, nor for mud nor dust which they receive with equal generosity.

Among many others, I know two poor widows with large families who were glad to say like Lydia: "If ye have judged me to be faithful to the Lord, come into my house and abide there." A few rough benches or simply some boards put on chairs is all that is needed; this system prevents sleeping, but is sometimes dangerous—the chair may be moved, the board fall, and a dozen of thickly seated boys and girls slip to the ground. If this is the only noise and trouble during the lesson, the teacher ought to be quite satisfied. In one place, young rascals, set on by the priest, came and broke the windows with stones.

The teachers are mostly members of the Young Men's Christian Associations and Young Women's Christian Associations, in connection with nearly all Belgian congregations. They are clerks, shopkeepers or oftener working people—coal-miners, ironworkers, factory-girls. They have not always much education, but they are good singers, and singing is the great feature of the missionary school. Having no holiday on Saturday afternoon, they devote their only free time on Sunday afternoon or evening to teaching the gospel to a mob of restless little ones. Some teachers have to walk two, three, or four miles and back. Many of the so-called Sunday-schools are held on week-days at six or seven o'clock P. M., the children having finished their day school or their work, for many are employed in the mines and factories at the age of twelve years. One young man leaves his work at 6 o'clock instead of 8 o'clock every Tuesday in order to teach in a missionary school, thus losing a part of his salary.

The children are generally eager to come; they invite each other. The great attraction for them is the singing; they are very good at music. They like also picture-rolls and the leaflets which are given to them, taken home and read by the parents. Many families have been converted by the children.

But persecutions are often at hand. The Roman Catholic

clergy is hindering our work as much as possible. A little girl attending the nuns' primary school was punished because she had been seen at the Protestant school: during playtime she had to kneel in a corner with arms up and stones on the hands; but she came again. A small boy was repeatedly whipped by his father, an unbeliever; but he also came again.

Many missionary schools have been closed because the priest had made house-to-house visitation telling the parents that they would lose their employment (not empty threats in many places), that their children should not be received at the first communion, a public shame even for nominal Catholics who never attend the Mass.

In spite of all the difficulties the number of missionary schools is increasing every year; in 1906, fifteen new schools were established—the Christian Missionary Church of Belgium has one hundred and four Sunday-schools and Missionary schools with 4,100 scholars, of whom 1,775 are from Catholic families. The two hundred and ninety-six teachers are organized as a National Federation. In comparison with the statistics of 1880, we find an increase of 46 per cent in the number of schools, 69 per cent in the number of scholars, and 91 per cent in the number of teachers.

The Established Church, *Union des Eglises evangeliques protestantes de Belgique* has twenty-eight Sunday-schools with 2,500 scholars. For this church, Sunday-schools are mere individual enterprises of the pastors or the local congregations; the teachers have no federation. Of these twenty-eight schools, four are German-speaking, ten Flemish-speaking, and one is conducted in English and Flemish.

Our experience in the evangelization of Belgium is, that the Kingdom of God is for little children, and that the coming of this Kingdom is greatly helped by the work and faithfulness of the little ones.

Bohemia

By the Rev. Dr. A. W. Clark

This Sunday-school Congress has a deeper meaning for me than for, perchance, any other person present. Since 1872, I have not had the privilege of attending any Sunday-school Convention using the English language. Very grateful I am to President Warren for inviting me to Rome. In 1872, I was pastor in Connecticut, U. S. A., and went as delegate to the "International" Sunday-school Conference in Indianapolis, Indiana. The same year I was invited by the American Board to give up my pastorate and to join a new mission in Bohemia. My present associate, the Reverend J. S. Porter, who was one of my small Sunday-school scholars in 1872 in Connecticut will speak to you here on Thursday about Austria, so I will not give statistics or steal any of his thunder.

Permit me to state a few incidents as they may come to my mind while speaking to you. Our German brethren here have referred to a certain prejudice against any "Foreign plant." It was the same in Bohemia. At a little conference some of this opposition was overcome by a choice Bohemian pastor who was in full sympathy with Sunday-school work. "Brethren," he said, "this opposition to anything foreign is very unwise. How about potatoes? A few years ago they were foreign here, but Bohemia adopted them, and you know how we enjoy them." A smile was seen on many a face for it was well known that this pastor always ordered at a restaurant two portions of potatoes. "Then, brethren, are you ready to give up your coffee, because it was once foreign? No, no, not one of us could do that. Now then, give the Sunday-school a hearty welcome, and it will soon be as much at home here as in England or America." At present there are in churches of different denominations, fifty Bohemian Sunday-schools with one hundred teachers and five thousand

Bohemia.

The Rev. J. S. Porter. The Rev. Dr. A. W. Clark.

pupils. Our free churches (Congregational), the first of which was organized in 1880 in my house, are all interested in Sunday-school work. There are over twenty such Congregational Churches in Bohemia, Moravia and Vienna. We have also two such churches in Russia among Bohemians living there.

The first work done at our first out-station in Southern Bohemia seemed small and very discouraging. Only two children were reached in a house or family Sunday-school. But children may in time become stalwart Christians. Where shall we look to-day for that boy and girl? The brother has been for some years a successful pastor in America and is now in Chicago; the sister is one of the best Bible Readers in Cleveland, Ohio. By the way, this is not the only preacher our mission at Prague, Bohemia, has given to America. You can find our young men serving God among Slavs in Texas, Kansas, Nebraska, Minnesota, Illinois, Ohio, Pennsylvania, Iowa, Dakota and Wisconsin. Two of our Young Men's Christian Association fellows are working for Slavs in Canada.

Let me now call attention to a Home Department incident that would do Dr. Duncan much good to hear. Some years ago, a Bible Colporteur succeeded in selling a Bible to a Bohemian weaver. It was the only Bible in the village. The weaver little knew what he was doing when he bought it, but he was anxious for light for himself and family of eight children. When weary at his house-loom he would take up that Bible and read a chapter. At the simple meal the truth of that chapter was considered. With no teacher, this one Bible began to open the eyes of those to whom God's Word was a new book. Two years ago I saw that original Bible, now in the city of Cleveland, Ohio. Well-thumbed and coverless, that one book has been greatly owned of God. The parents died in full trust in Christ. Where are those eight children? The oldest is a pastor in Ohio, the second is a pastor in Minnesota, a third is a pro-

fessor in a Christian institution, another is in Young Men's Christian Association work, the daughters are Bible Readers, the whole family in the service of our Saviour.

The sight of that Bible turned me back to Bohemia, led me to decline a most tempting and united plea to become superintendent of Slavic missions in America. If one Bible can do so much let me go back to Bohemia and spend my days in circulating and explaining the Scriptures. Pray for my thirty colporteurs (National Bible Society of Scotland) and for the new ones we are placing in Russia.

I see before me the old flag beneath which some of us marched many a weary mile in the Civil War in America. When, at Gettysburg (1863), one of our batteries had been captured by brave Southern men, one of our generals said to a Vermont colonel, "Can you not bring back those guns?" Looking at the great danger and calling for volunteers, he said: "I will bring back the guns or die in the attempt." Brethren, have no Sunday-school pupils been captured by the enemy? Can we not bring them back? Let us say as did that Vermont officer: "I will, or die in the attempt."

Bohemia and Moravia

By the Rev. J. S. Porter

Perhaps in no country under the sun is Sunday-school work more hedged about with all sorts of obstacles than in Austria. To begin with, ninety-eight per cent of the population is nominally in connection with the Romish church, which, of course, not only is averse to any Sunday-school effort, but also watches very carefully any and every attempt to lead the young into the truth as it is in Jesus, and thwarts it if possible. For example, no child between the ages of seven and fourteen may change its religion. Parents converted to-day must continue to send their children between the above-mentioned ages to the Romish church and to the required religious instruction in the public schools.

And more than this, they may not take such children with them to the church of their adoption, nor send them to Sunday-school. Our Sunday-school work is, therefore, legally limited to children born in our churches. The authorities are trying to go farther and forbid parents to take over to their "new faith" children under seven years of age. This is, however, illegal, and we are waging warfare against this open violation of the spirit of the law.

Another difficulty! All children must have religious instruction in the public schools. It is a part of their education. Religion is, however, so disguised and maltreated that our youth come from the schools generally openly and avowedly atheistic or with a distaste for everything that wears the name of religion. Protestant pastors must also give religious instruction to children of their persuasion. They must go hither and yon in their large parishes that often include whole counties, and are really worked hard in giving this instruction; so that quite naturally, many feel that they cannot give any extra time and strength to the young. Some pastors have from twelve to sixteen hours weekly of religious school instruction, involving many more hours of travel.

Sunday-schools and Sunday-school instruction have therefore in the eyes of young and old the semblance of required school duty. When we tried to introduce questions and answers into some of our social meetings our auditors felt as if we were again putting them into pinafores and seating them on school benches.

These and other obstacles stand over against the would-be Sunday-school worker. Do you wonder that we say with Paul, "who is sufficient for these things"?

Bohemia and Moravia have in round numbers a population of 9,000,000, of which 225,000 are Protestants. Or, in other words, only one-fourth of one per cent of the population walks under the banner of the cup which is the symbol of Protestantism in these countries from the days of

the Hussites. Only one out of every four hundred of the people we meet wears even the nominal name of Protestant. This whole mass must be leavened: "The old, old story" must be told simply (oh, how simply!) until it lives in and dominates the lives of those "who err, not knowing the Scriptures nor the power of God."

The coming of American missionaries to Bohemia and Moravia thirty-five years ago meant the planting of the Sunday-school idea in Bohemian soil. Slow indeed has been the growth of this foreign plant, but growth there has been and is. Dr. W. A. Duncan, of the Congregational Sunday-school and Publishing Society, visited us nearly fifteen years ago and helped on the work not a little. From his visit dates the beginning of our publication of "Pomucka" which includes not only an exposition of the Sunday-school lessons, but a few words of exposition of the Daily Readings. Our "Pomucka" is used in many a Bohemian home, not alone in the land of John Huss and Comenius but also in Russia, Hungary, Bulgaria and America. Our Home Department outnumbers by far those who gather to study the lessons. In upwards of three thousand homes is the family altar the center of a little Sunday-school whose influence is doing much to "leaven the whole lump." The passage of Scripture studied in the weekly church "Bible Hour" is in many cases the Sunday-school lesson. In addition to this a set of twenty-five questions is prepared every week and hectograph copies are sent to thirty circles of believers, many of them far removed from church privileges. These "questions" are founded on the Sunday-school lessons and help to growth in Bible knowledge as well as to the spread of Sunday-schools. And just now the London Sunday School Union is helping to put into the field a Sunday-school missionary who will give a part of his time to the planting and promotion of Sunday-schools.

How can Sunday-schools of other countries help the Sunday-schools of Bohemia?

1. By helping to put into the hands of all the native Sunday-school workers who read English some of our best lesson helps. 2. By helping to publish in the Bohemian language, Trumbull's "Teaching and Teachers"; we must train up teachers. 3. By helping to defray in part the expenses of a yearly Sunday-school Institute which should serve to spread interest in Sunday-school work as well as to equip workers for better service. 4. By sending some experienced Sunday-school worker to spend six weeks at least, in Bohemia and Moravia, helping in the proposed Sunday-school Institute as well as in a general promotion of the interests of Sunday-schools.

Bulgaria

By the Rev. Theodore T. Holway, M. A.

I am heartily glad that in this Sunday-school Convention of the nations Bulgaria has her place.

1. A word as to her history. In the days of Alfred the Great she was already a powerful nation, and her "Czar" ruled from the Black Sea to the Adriatic, from the Ægean to the Danube. A little earlier, just after the days of Charlemagne, the two great missionaries to the Slavic races, Cyril and Methodius, had gone up and down the Balkan Peninsula, proclaiming the gospel to the Slavic peoples, and winning them to Christianity. In 864 A. D., Boris I., styling himself "Czar of Bulgaria and Autocrat of the Greeks" accepted Christianity and made it the State religion. Two years later he sent a special ambassador to Rome with one hundred and six questions on various points of Christian faith and polity. For a time Boris wavered between Pope and Patriarch, between Rome and Constantinople, but finally became joined to the Eastern Church. Cyril and Methodius it was who introduced into Bulgaria the numerous saint's-days which have robbed the

people so long of a third of their time. These days, however, are but the gravestones of ancient Bible schools.

Later, Bulgaria came under Greek influence. A Greek Patriarch was appointed. The Greek liturgy took the place of the native language, and after a time the Bulgarians became ignorant and indifferent in religious matters. Nevertheless, the early training must have been of great power in their lives since it enabled them to remain Christian, and relatively pure during the five centuries of political bondage to Turkey and ecclesiastical bondage to Greece. They passed under the Turkish yoke nearly one hundred years before Columbus discovered America (1398).

In 1878 Modern Bulgaria was born, a country about the size of Indiana, or of Scotland and Wales together. It has now a population of about 5,000,000, in addition to about 1,250,000 Bulgarians in Macedonia where we have a very encouraging work. Bulgaria is alert and has made very remarkable progress during the twenty-nine years since her liberation. In social conditions, in education, in morality, this youngest of the Balkan States stands preeminent among them all.

The reason of this is that the Bible, in the vernacular, was widely circulated within its borders before the country was free, and many of its early leaders, after its liberation, were trained in biblical ideals at Robert College in Constantinople—an institution founded by that versatile and consecrated American missionary, Cyrus Hamlin. Roumania, even to-day, has no colporteurs except among the Jews, practically no Sunday-schools and no Bibles. Servia is entirely without all three. Greece knows little of the Bible, since to-day it cannot be published save in the ancient Greek. Is it not significant that one Balkan State in which the Bible has had free circulation is fast becoming the leading State in that Peninsula?

2. *Religious Condition.* The Bulgarian Church, like every other branch of the Eastern Church, "has the form

The Delegates from Bulgaria.

The Rev. Elmer E. Count. Mrs. Theodore T. Holway. The Rev. Theodore T. Holway, M.A. John J. Setchanoff.

of godliness, but not the power thereof." With few exceptions, the ancient Slavic liturgy alone is read in the services. There is no preaching, no Bible-study, but very little knowledge of the work of the Holy Spirit. No work is done for the children, and it is not considered proper for unmarried young women to attend the church services at all. Simple Bible stories, under the title "The Law of God," are taught regularly in the public schools. But this amounts to little. Often the text-books are poor. Worse still, many of the teachers are rank infidels or atheists. Indeed, I was recently told by the Secretary of the Holy Synod (the highest ecclesiastical authority), that in his opinion such teaching was much worse than none at all. He also said that though very desirable to introduce Sunday-schools into the National Church it was not yet feasible.

One reason for this is the prejudice against Protestant institutions. Religion is regarded as political. When a member of the Bulgarian Church joins the Greek Church or vice versa, he is regarded as changing his nationality. National rivalry is intense; therefore, feeling runs high. "Protestant" has meant to many not only pervert from the faith, but also traitor to the Fatherland. In Macedonia many believe that to become a Protestant is to become an American citizen.

Another reason is that the need for Sunday-schools is not yet sufficiently felt. In several instances, they have been opened in Orthodox churches, but in every case they have either been given up for lack of interest or have soon deteriorated into ordinary night schools for the teaching of arithmetic, geography, etc.

Here and there the priests do feel the force of the swift downward current. They note the Church daily losing its grip on the nation. They see the youth becoming indifferent, immoral, lax in all lines, atheistic. They sometimes even ask our Protestant workers: "What can we do to save our nation?" To which question they find no

answer, since they are not yet ready to accept the solution which the Sunday-school affords.

But the main obstacle in the way of establishing Sunday-schools in the Eastern Church is the lack of teachers. The clergy are almost universally incompetent through ignorance of the Bible; the public school teachers through unbelief in the Bible; and laymen and women are incompetent through indifference to the Bible. The Secretary of the Holy Synod admitted these facts to me, and said: "If you have suitable men push this work as hard as you can."

In Roumania, the Rev. J. H. Adeney reports three or four Sunday-schools carried on in Bucharest by a Roumanian society of ladies called "Tibisoi;" by foreigners, for Roumanians, one small school conducted by Mr. Berney, a Swiss; by foreigners for Jews, two schools under Mr. Adeney's general direction, and a Norwegian mission in Galatz, and a Swedish mission in Jassy. M. Adeney reports that the Roumanian church does nothing for the children outside of the day-school religious instruction, and that there is an immense need of evangelical work among the Roumanians.

3. *The Outlook.* But the horizon is not without light. Many hopeful signs are visible. Opposition to our work is everywhere breaking down. People who were formerly antagonistic are now friendly, and we believe that large numbers are convinced in their hearts of the truth which they dare not confess with their lips. In the Orthodox Church a few leaders and one religious journal do realize the need of a general spiritual awakening, and are working toward that end. Recently they have organized various "Preaching Brotherhoods," and some priests are beginning to read the Bible and to preach in the language of the people. A new translation of the Scriptures into modern Bulgarian is being prepared by the Holy Synod, and last Easter, for the first time, the "Twelve Gospels" were read in every church in the country in the Bulgarian language. A fresh interest

in Bible study is springing up. One Orthodox woman who buys Bibles from the writer for other women says that their study of them at home and in their woman's meeting is a "wonderful cure for their many sorrows." One book-store in the town of Stara Zagora within six months has sold three hundred and fifty copies each of Bibles, New Testaments and of Gospels and Psalms in Bulgarian alone, in addition to one hundred Testaments in four other languages.

4. *Our work.* The only Sunday-schools in Bulgaria are those connected with Protestant missions. Many of these are attended by numbers of Orthodox children, some almost exclusively so. In some places our schools are more prosperous than any other phase of the work. For several years, in the Philippopolis field we have opened one new Sunday-school each year, while most of those already existing have increased in number.

Many children have joined the "Bible Lovers" auxiliary of the American Bible Society, of which at least one hundred and thirty are contributing members. For more than sixteen years the Primary Department of the Philippopolis church has contributed annually two dollars and twenty cents to the support of "The Morning Star." Several classes in our Samokove school are giving tithes, with the hope that the Sunday-schools in Bulgaria will soon be able to send an evangelist into Servia where 4,000,000 Slavs are entirely without gospel teaching. Other schools have sent contributions to foreign mission fields. A number of our pastors and teachers use The Sunday School Times and Peloubet's Notes both of which they feel to be invaluable.

The following incident shows that we should not despise the day of small things. An earnest Bulgarian Protestant opened a little Sunday-school in a village near Philippopolis. The children at first came gladly but were soon forbidden by the priest to attend. She continued to teach the lesson to a few soldiers who dropped in, but felt greatly discouraged.

Recently, however, she was greatly cheered by the receipt of a letter of which the following is a close translation:

We salute you, Mrs. Gradenaroff. We wish, God willing, to become acquainted with you. We learned of you from a boy who was in military service in Philippopolis, and who had been to your teaching [Sunday-school]. He has told us of the very beautiful teachings and discourses you have preached, and we desire them. We consulted together—about thirty young men—even more, but we will not praise ourselves, nor do we lie to you, and all, with one heart, decided to buy each a Bible and a New Testament. I took the responsibility to say that with God's help I would try to get them, and wrote to B—'s bookstore in Sofia, but he paid no attention, and as we could not find out from him where to buy them, we were very sorrowful and thoughtful. At this time the above-named boy told us to beg you, and we hope you will pity us, and help us and with God's help, deliver us from despair, and we be saved from destruction. We all pray you, have the goodness to become the means of saving us, and send us twenty Bibles, medium size. There are twenty more boys, but they are poor and cannot buy for themselves. Have the goodness to help them, we earnestly pray you. As we are unacquainted with you, forgive us this step we have taken in writing to you, and since we are unknown, send the books C. O. D. and we will get them. Take this trouble and God will reward you for it and deliver us from this sorrow about the Bibles. If you do not fulfil our request, at least send us a letter and the price of the Bibles and Testaments and other godly books. Do not forget us, or God will forget you.

And about the Bibles for the poor. If they cannot be had at a reduction, we will gather a present and so help a little, and you do the same, and so you will send a package of twenty Bibles to the poor for Jesus' sake. For the other twenty we have gathered the money. Do not laugh at our letter. We are simple peasants.

Our colporteur found these young men very much in earnest, and another order has come for tracts and Testaments and for two hundred Sunday-school cards for the children, who say: "Tell Mrs. G— that we too want to be saved." Two officials of this village are among those interested in reading the Bible.

5. *Our need.* We need the price of Picture Rolls and Picture cards of which we use large numbers each year. We greatly need money to pay for the translation of good juvenile books into Bulgarian. We have very few books in our Sunday-school libraries and the boys and girls are in grave danger of being corrupted by abundant translations from the French and other languages.

Most of all do we need the funds for preparing and publishing a "Children's Hymn Book," by means of which the gospel may be sung by the chilren into the homes and hearts of the people. We have about one hundred hymns already translated, but the music must be found and plates secured. Two hundred and fifty dollars would make this possible. Will not the Sunday-schools of America and England help us to supply these needs, that we may the more readily win the children of Bulgaria to Christ, who said: "Suffer the little children to come unto me—for of such is the kingdom of heaven."

The Bible Among the Bulgarians

By the Rev. John G. Setchanoff

Even to-day the world is fearing revolution in Southeastern Europe. The Christian races who have been groaning under oppression and misrule are awakening to life, and in their aspirations for liberty and progress they have to meet the opposition of the decaying power of Turkey, backed up by the greed and egoism of Europe. Prominent among the Christian nationalities in the Balkan Peninsula, is the Bulgarian people, forming the majority of the pop-

ulation in the Principality of Bulgaria proper and its neighboring province, Macedonia. In view of the remarkable progress this country has made since its political liberation, some have called Bulgaria "the Japan of the New East." Its past history and its present growth are in many ways interesting.

The conversion of the Bulgarians to Christianity in the ninth century of our era, which was soon followed by the translation of the Bible, forms a golden period of great religious activity and missionary effort. It was not only a time for spiritual growth and deepening but also for the propagation of the gospel among the neighboring nations, still lying in idolatry. Thus, Christianized ten centuries ago, Bulgaria was enabled to send the Bible and several among its best missionaries to Servia, Moravia, Roumania and Russia.

But this brilliant epoch of progress and fruitfulness did not last long. The bloody and incessant wars with Byzantium prepared the way for the coming of the Turks to Europe. Bulgaria and the other states of Southeastern Europe fell, each in its turn, under the victorious sultans. With their coming the Turks brought a perfect devastation over our country; the noble and intelligent were either killed or forced to become Muhammadans, the books and public libraries were burnt, the churches and monasteries ruined. A perfect gloom which lasted for five long centuries fell over the people and country.

But when, in the unsearchable plans of Providence, the hour had come for the awakening of this lost people from the sleep of centuries, the light shone and the voice came from beyond the distant shores of America. The missionaries came amongst us; translated the Bible into the vernacular, preached the gospel, and opened Sunday-schools. Though the bulk of the Bulgarians still keep their connection with the old Greek Church, they have shown all along a great liking for reading the Bible in their own language.

Many thousands of copies of the Scriptures have been sold. The reports of the colporteurs are very encouraging. Recently one of them has sold one thousand one hundred and fifty copies of Bibles, Testaments and portions within a few months among a population of twenty thousand. Another reports having sold twice as much during the first two months of the current year as he sold for the twelve months of 1906. So far the gospel has been a great power in shaping the destinies of the nation and preparing it to take a prominent part in the coming of Christ's Kingdom.

Just now the Bulgarians are celebrating the one thousand years' jubilee of their conversion to Christianity and the translation of the Bible into the old Bulgarian or Slavic language. Doubtless this event will help to arouse a fresh interest in the study of the Bible as the revelation of God.

It is almost fifty years since the first missionaries of the Methodist Episcopal Church came to us and occupied the northern part of the country. They were soon followed by their colleagues of the American Board who undertook the evangelization of the two ancient provinces of Thrace and Macedonia.

Side by side and in full harmony with the American missions, a native evangelical association has been at work for more than thirty years. In addition to its evangelistic efforts, this native agency is preparing the yearly Sunday-school lesson helps which have met with great success. So far the time has been spent mainly in sowing the Word of God and preparing the way for the coming of the Lord. And now the outlook is most encouraging. "The morning cometh." Through the mighty outpouring of the Holy Spirit in answer to prayer and faithful work, we are expecting a great ingathering, a revival of religion, a mighty tide of grace which shall not only shake the stronghold of sin and the prevailing infidelity in our midst, but through Bulgaria as in olden times, penetrate into the surrounding countries of Servia, Montenegro and Roumania, which are still lying

in spiritual darkness and where no missionary thus far has been allowed to settle permanently and preach the gospel of Christ.

Our great needs at present are the organization of one Sunday-school union for Bulgaria and Macedonia; men to do pioneer work by encouraging the study of the Bible and organizing new Sunday-schools.

Through the recommendation of the native Evangelical Society, May 20 has been appointed as a day for prayer in behalf of the World's Fifth Sunday School Convention fully confident that the Lord's blessing will rest on its deliberations and measures for the furtherance of the Sunday-school cause among the nations of the earth.

The Story of Organized Sunday School Work in China

By the Rev. Frank A. Smith

Organized Sunday-school work in China was born at Shanghai, May 4, 1907. Previous to that time successful schools were scattered here and there in the empire, but they were few in number. In Peking was a school of a thousand members conducted by Dr. Gamewell, and in Fu-chou one of five hundred members, formerly conducted by the Rev. W. H. Lacey. Some of the other schools were conducted by missionaries, and some by Chinese working under mission direction. In most of the port-centers vigorous efforts had been made among the Chinese, but there was a great dearth in villages and where Christian work is in its infancy. The Union Churches in the open ports maintained Sunday-schools for the children of foreign residents, that connected with the Union Church at Shanghai being carefully graded and organized, and using the International system of lessons. There were also some isolated workers preparing lesson helps, either using a plan of their own or translating

those prepared for the International system. A few religious papers and tracts were prepared for this work.

But there was no general movement and a complete lack of co-ordination of effort. There was neither unity of workers nor plans and, for the most part, nothing was being done for the Chinese children in this direction. Such efforts as were made often comprised simply a gathering for training Christians of mature years, in biblical teaching and the duties of the Christian life. Young people have not been a conspicuous element among the converts up to the present time, for the pressure and influence of the older members of the family or clan keeps many back. The overworked missionaries had in many instances been unable to take the initiative, and, because the Chinese workers had failed to comprehend the importance of the Sunday-school, the native church had made no distinct attempt to reach the youth of China to impart religious instruction.

Among the topics for discussion at the China Missionary Centenary Conference, a committee was appointed to prepare a paper on "The Study and Use of the Bible," with the Rev. D. Willard Lyon, of Shanghai, as Chairman. The sub-topic of "The Sunday-school" was assigned to the Rev. W. C. White, of Loyuan, Fuhkien Province. He made an exhaustive study of the conditions in every part of the empire and presented a valuable and illuminative report. Replies were received from two hundred missionaries representing every shade of belief and every province in the Empire and Manchuria. These returns showed that only 12 per cent of the Chinese Churches had a Sunday-school with a Primary Department, and 61 per cent had no school. In the Christian boarding-schools and colleges the percentage was greater, but one-third had no training other than the regular preaching. Opinion was about equally divided regarding the use of the International lessons, the principal objection being that they are unsuited to the present condition of Christianity in China. The feeling

was very strong that the Sunday-school should be more generally used in missionary work, and, to quote from Mr. White, "The facts abundantly prove that Sunday-school work will in the near future become as important a factor in the Christian Church in China as in the home lands."

Valuable preliminary work was also done by Mr. Frank L. Brown, of Brooklyn, who visited China immediately preceding the Conference. On invitation from Mr. Lyon, he stopped on his way from Japan to the Rome Convention, holding conferences with missionaries in Shanghai and Su-chou, and visiting several schools. At the close of his visit a committee was appointed with the Rev. W. H. Lacey as chairman, to co-operate with the committee already appointed by the Conference, and also to assist the Reverend Richard Burges, Secretary of the India Sunday-school Union, who was expecting to attend the Conference in the interests of organized Sunday-school work.

As soon as Mr. Burges arrived in Shanghai he began a preliminary campaign. Many meetings and interviews were held previous to the formal action of the Conference. On April 26, Mr. Lyon held a joint meeting of the Committee appointed by the Conference and the committee suggested by Mr. Brown, to which he invited a number of missionaries and visitors from America and Europe. Mr. Burges explained the work in India, and expressed the hope that similar work might be begun in China. The Reverend Frank A. Smith, Member of the International Executive Committee, from New Jersey, brought greetings from the workers in the United States, and a message from Dr. Geo. W. Bailey, Chairman of the World's Executive Committee. It was thought best to request the Conference to appoint a General Committee for Sunday-school work in the empire and authorize the employment of a general secretary. This was followed by a meeting at the Astor House, on April 29. Both committees were present together with several friends of the Sunday-school cause. The Reverend J. F. Goucher,

D.D., of Baltimore, was made chairman. After earnest prayer the sentiment was unanimous that the time was ripe to begin organized work in China and that a secretary would be a necessity from the first. Subject to the action of the Conference, pledges were made. Mr. Earl Taylor was the first with $500 in behalf of the Young People's Missionary Movement. Mr. L. H. Severance, of Ohio, promised $500, and Dr. Goucher, the Reverend Samuel Green of Seattle, and others followed. This beginning of Sunday-school history in China took place in Room 128 of the Astor House, Shanghai, occupied at that time by Mr. Smith.

The matter came before the Conference for final action on May 4. Mr. Burges, to whose untiring effort and industry much credit is due for the successful result of this undertaking, was given a brief hearing. The Conference then, by a unanimous vote, adopted the resolutions creating the General Committee for Sunday-school work as a department of the Conference, and authorized the employment of a General Secretary.

The organization, as completed at the close of the Conference, consisted of a General Committee representing all parts of the empire, and an Executive Committee resident in or near Shanghai. The Chairman of the latter committee is the Reverend W. H. Lacey, who has shown such deep interest in the work. The two bodies began their labors at once. The chief problem at present is to secure a man of suitable qualifications for the office of General Secretary.

The cost of maintaining this officer will be not far from $3,000 in gold a year. This is larger than the sum given to most missionaries for several reasons. $800 of this will be needed for travel, a matter of supreme importance the first few years, and indispensable for all time. China is a country of magnificent distances and journeys are slow, tedious, and expensive. A Secretary's salary must be larger than a missionary's for the reason that the mission boards provide all missionaries with homes free of expense. The Secretary

must rent a home. He must live in Shanghai where rents are as high as in our American cities—there are no moderate-priced houses for rent in the International Settlement of Shanghai. Though only a part of the necessary funds are in hand, the outlook warrants the committee in going ahead. It is also worthy of note that Mr. Burges succeeded in interesting some of the business men of Shanghai in the movement, sufficiently for them to make large contributions toward the office expenses.

Never has the Christian Church been given such an opportunity as now confronts it in China. One of the factors to bring in the new day, and one of the strong arms of Christianity, will be this work. It was begun under circumstances that clearly indicate a providential guidance. It must be supported by the prayers and gifts of the friends of Sunday-school work throughout the world.

EDITOR'S NOTE.—Although this report of the Sunday-school movement in China was not presented at the Convention it was deemed advisable to include it among the reports from various countries.

Congo Free State

BY THE REV. JOSEPH CLARK

It is now twenty-nine years since our Mission commenced, and fully twenty-seven since I landed on the Congo. In a few words I would describe the conditions then faced, and those now prevailing that you may compare the two.

Roughly speaking, when we passed south of the American Presbyterian Mission at Gaboon, we had before us a coast-line of more than one thousand miles on which no Sunday-school work had been done, and in that region there were at least 2,000,000 square miles in which not a single Sunday-school existed.

There too the surrounding conditions were very different from those met in the home lands. The languages are many and were unwritten and unknown. We found none

among the people who could read or write, and they could not understand our earnest desire and efforts to get their words, nor our making marks on our paper in the endeavor to hold the sounds we heard and their supposed meanings. There was practically no religion to be found among them, for Central African fetichism is too low to be classed as a religion. There was no definite term "God" to be found, their conception of sin was very indefinite, the idea of love was not clearly stated, and even the words indicating relationships were very loosely used. A life beyond the grave was not expected, many denying that they had an undying part; and the most enlightened only admitting that it was a very doubtful possibility. Along the coast the rum fiend was already enthroned. In the interior, the people were savage cannibals. As each village had its own chief or chiefs, savage fights and long lasting feuds between the villages were frequent, perpetuating cannibalism and rendering journeying dangerous. No voice had told them the story of Jesus and his loving sacrifice, or that there was a God who cared for them.

In addition to the difficulty of acquiring the language we had to explore for the best sites for Mission stations, and to build our own houses of native materials, labor being supplied by Sierra Leone and Kroo men who knew a little English but not the Congo tongues.

Later other hindrances arose which caused us a great deal of trouble. The Congo Free State was established by the treaty of Berlin and our hopes were high for a speedy development of the country on the best lines. But our high hopes were dashed to the ground, and we found we were to have a government of the people, not for the sake of the governed, but for the benefit of those who were to rule. Transport of goods into the interior by native porters forced from our schools many eager to learn, and the method of arranging for carriers gave rise to much trouble, so that the country was in a state of great unrest. Many,

compelled to carry loads when feeble or sick, died on the road. Even small boys had long journeys to make, sleeping on the ground in the open, exposed to heavy dews and rain and insufficiently fed. Among such the death rate was greatly increased.

In the interior the collection of native rubber and gum copal, and forced labor on rubber, coffee and cocoa state plantations gave rise to great oppression and thousands were killed. A bounty was given to the white men according to the output of the district, and we can easily see why the government officers pushed native labor and why unreasonable and cruel demands were made on the poor African. Human life was nothing to the foreigner—rubber, etc., enriched him. Because of the seeming certainty of war between them and the soldiers of the white man life, to the natives, ceased to be worth living, and they fell an easy prey to some slight sicknesses. Maternity was no longer desired; it was definitely avoided.

These things have hindered our work and have given rise to the outcry raised by many missionaries against the mode of government employed by the Congo Free State authorities. Also the favoritism shown to the priests has often been the means of driving children from ours to the stations of the Roman Catholic priests; and the influence of these fathers has been openly exerted against us. They forbid the people to come near our houses and meetings. We have plodded steadily onward seeking, as far as possible, to keep the peace, and God has blessed the work in every mission station.

To-day we can praise God that nearly twelve thousand young people are being instructed in God's Word, and that we have nearly six hundred natives who are able to help us in this work on the Congo.

In some stations the Sunday-school work takes the form of young people's meetings, and in others classes with native teachers are arranged. Both forms are used by us

in training our young speakers and teachers for independent work.

When the nature of the lesson permits one is appointed to read up the story and to try to get all its points, that without book or other help he may tell the incident in his own words. We often find that our story-teller has carefully considered the setting of the narrative from the native standpoint and has shown great skill in his word painting.

Note also that our day-schools are in a very real sense Sunday-schools, for the reading books are the Gospels or other religious works in the native tongues.

We thank God, then, and take courage, and here take this opportunity of pleading that prayer be made for the work, specially among the young, in the Congo Independent State.

Denmark

By P. D. Koch, M. D.

In Denmark, ninety-eight per cent of a population numbering in all two millions and a half belong to the Evangelical-Lutheran State Church. The Dissenters amount to only about twenty thousand.

Since the year 1814 school instruction has been compulsory for all children from seven to fourteen years of age, and all are taught religion. As a rule, the children of Dissenters also take part in the religious instruction; but they are not compelled to do so, providing they are taught elsewhere.

Religious instruction in the Board schools differs of course, a great deal, but is in general good, considered as a means of instruction in Bible history. However, it has not been sufficiently thorough to prevent large portions of the people, especially in the larger towns, from placing themselves outside of, or in opposition to, all vital Christianity.

There has been, in consequence, and still is real need for Sunday-school work; for it aims more directly at developing the children's spiritual life.

Sunday Schools the World Around

The Sunday-school work began with us about the year 1870, and received both impulse and pecuniary assistance from England during the first years; but long ago it became independent.

The last report from Denmark was given at the World's Convention held in London, in 1889; then there were three hundred Sunday-schools, with two thousand teachers and thirty-five thousand children. Now there are about one thousand Sunday-schools, with five thousand teachers and about eighty thousand children. It may be remarked that many prefer not to call it Sunday-school, but children's services, in order better to indicate the character of the work.

In the last twenty years the numbers have thus more than doubled. The number of children from six to thirteen years of age (which is the age of the children in our Sunday-schools) is about four hundred thousand in the whole country. As eighty thousand of these attend the Sunday-schools, it makes a total of twenty per cent. In Copenhagen every fourth girl and every eighth boy go to Sunday-school; in many parts of the country a much higher per cent. But besides the Sunday-school work there has in late years sprung up a large voluntary Boys' Brigade, and in the Young Men's Christian Association there is also a large branch for boys between eleven and fourteen years of age.

We use in the Sunday-schools in most places a special little hymn-book, which has been published in an edition of about two hundred and fifty thousand.

Our most widely used children's paper publishes weekly 24,000 copies and a paper for teachers circulates 2,200 copies with a commentary on the Sunday's lesson. Besides, there is held almost everywhere in the towns, and in the country in about one-third of the Sunday-schools, a weekly preparatory meeting of the teachers.

The Dissenters in Denmark use the International Lessons and have their own children's papers. Their Sunday-schools are noted for their supply of teachers.

Delegates from Denmark.

P. D. Koch, M. D. Paul Pedersen. Pastor C. F. Scharling. H. Andersen. Pastor L. C. Larsen.

Denmark

In the Lutheran State Church Sunday-schools in Denmark we have a special four-years' list of lessons. During the first six months of each year the lessons are made up of the four Gospels, and one quarter of the Acts, and in the latter part of every year of the Old Testament, especially its historical parts. That we have not adopted the International Lessons is owing to the fact that they do not agree sufficiently well with the events of the Church-year, and that they require a longer period than we count upon being able to keep the children in our Sunday-schools. The children's paper has a separate edition referring to foreign missions, and children belonging to the Sunday-schools support their own missionary in South India, as others contribute towards the support of other missionaries.

In the Danish colonies there is only a small beginning at Sunday-school work; but we hope in the near future to be able to help to support and strengthen their efforts. In Iceland, with its eighty thousand inhabitants, there is only one Sunday-school of two hundred and fifty children, in Rejkjavik. In the Faroe Islands, with about 15,000 inhabitants, there are a few small Sunday-schools. In Greenland there is a little Sunday-school, and every Christmas two thousand copies of a translation in Greenlandish of the Christmas number of our children's paper are distributed amongst the children in South Greenland. In the Danish West Indies, with a population of thirty thousand, principally Negroes, of late years earnest Sunday-school work has been begun in several places, and much has been done towards promoting Christian work in general.

Of late years in Denmark, on the whole, there has been a great uplifting in spiritual work and many real revivals not without connection with the Sunday-school work. During the last twenty years, by voluntary contributions of church members throughout Denmark, there have been built twenty-five new churches in Copenhagen, and considerable Christian work has been done around these churches.

There is among the church members a strong, growing interest in foreign and other missions. For instance, there is a small society which helps to support the Waldensian Church in Italy, and has its own little paper. We remember with pleasure delegates from the Waldensian Church, who have visited Copenhagen and spoken of their work.

Egypt

By the Rev. Chauncey Murch
(Supplemented by Words from Native Pastors)

It gives me pleasure to share part of the time at my disposal with two of our pastors from Upper Egypt, four of whom are with me. Two of these pastors come from self-supporting congregations. I have the privilege of introducing to you the Reverend Moawad Hanna, pastor of our Assiut congregation, the largest of all our congregations in Egypt.

The Rev. Moawad Hanna:

Nearly all of you wear a small ribbon, the badge of the convention—we Egyptians wear two. In addition to the ribbon badge we wear a second badge on our heads. If we should lose our ribbon we would still be known by the red fez on our heads.

I hope when you hear the word "Egypt" you will not now connect it with the cruel and tyrannical Pharaohs of ancient times; but I trust you will think of it as it has been spoken of in the Word of God, which calls the land of Egypt the paradise of the Lord.

Some of you are aware of the fact that Egypt was evangelized in the early years of Christianity by the preaching of Mark, one of the apostles of our Lord; and our old church is still known by his name, as St. Mark's Church. It is also known as the Coptic Church, the Copts being the descendants of the ancient Egyptians.

Sunday-schools were not known in our old church as they are conducted in modern times, yet one of its important

principles was to teach the boys to read the Gospels and to commit to memory certain parts of God's Holy Word, especially the Psalms. Through the repetition of these Scripture passages, the boys took part in divine service.

The largest Sunday-school in Egypt is the one in the American Missions College at Assiut, the city where I live and work. This school has about eight hundred pupils in attendance. The pupils give cheerfully to the Lord's work. They have agreed to pay half the salary of one of our preachers in the Soudan. They have further agreed to assist two of our poorer congregations. In addition to these things they are helping with the regular work, such as ministerial relief, zenana work, the publication of the Sunday-school Lesson Leaf in Arabic, and in other ways.

This is an example of what a live Sunday-school can do. I ask you to join me in looking forward anxiously to the fulfilment of the precious prophecies uttered long ago in regard to Egypt. "Blessed be Egypt my people!"

Mr. Murch:

When at home in 1904 I attended a large Convention in Pittsburg, that met to celebrate the semi-centennial of the establishment of the work of the United Presbyterian denomination both in Egypt and also in the Province of the Punjaub in India. One of the leading speakers at that large convention had gone over the copy of the most recent minutes of our General Assembly. To his surprise he had found that the congregation that had contributed the largest sum to the Lord's work during the year previous was a self-supporting congregation within the bounds of our Mission in Egypt. Their contributions per member were but a few cents short of twenty dollars. I took pleasure at that time in informing the Pittsburg Convention that the majority of the members of that congregation were women. I now take pleasure in introducing to this Convention the pastor of that congregation, which still holds its record of contributing to the work of the church the largest amount

per member of all the congregations in the entire United Presbyterian denomination, the Reverend Ishak Ibrahim, pastor of the church at Kena, Egypt.

The Reverend Ishak Ibrahim:

The population of my country is almost twelve millions. Of these about eight per cent, or, in round numbers, one million, are Christians; the remainder are Moslems.

Some time ago, in a private conversation with the Chief Justice of the Courts of the Province of Kena (he is a Moslem), he told me that Muhammadanism has nothing to fear from the Coptic Church nor from the Roman Catholic Church. "We only fear Protestant Christianity. Protestants have strong arguments for their belief."

At the time of the beginning of Protestant work in Egypt the people were very unwilling to introduce changes either into their religion or into their manners and customs, or in their business or industrial pursuits. We were perfectly satisfied to remain just as we were. We had no higher ambition than to live and believe just as our fathers had done. Now, things are fast changing. Not only are the people willing to investigate Protestant doctrines, but thousands have already adopted them, and thousands more, though not openly professing Protestantism, know these doctrines to be true.

A few years ago we were satisfied with a light we got from a wick floating in a saucer of oil, next we accepted gladly lamps with chimneys, and now electric light is as acceptable to us as it is to you. As we look back on these changes we believe that for them we are indebted, more than to anything else, to the introduction of Protestant principles into our modes of thought and life.

The important feature of my work in Kena, strange to say, is found in the fact that the membership of the congregation is made up largely of women. In Sunday-school work, as well as in all the other branches of Christian effort, the women exceed the men in numbers, and they surpass

The Egyptian Delegates.

Rev. Moawad Hanna. Mrs. A. S. Newman. Rev. Ishak Ibrahim

Rev. Methak Bakbit. Rev. Goubrial Makhiel. Rev. Chauncey Murch. Mrs. Ishak Ibrahim.

them in zeal for the success of the work. Give me pious women and I will give you a strong Sunday-school. Give me a strong Sunday-school and I will give you a strong church able to subdue the world.

Mr. Murch:

Starting up from Egypt to Rome I put into my pocket these two little objects which, had I come some eighteen hundred years sooner, I might have been exceedingly anxious to have used for the purpose for which they were intended,—for securing admission to the Roman Theater. They are two small disks of bone or ivory, about one and one-fourth inches in diameter. One of them bears the inscription, in Greek letters, "Sophron." Sophron may have been the name of the play, or it may have been the name of the play's author. The other ticket bears a portrait which may be that of the author of the play or that of the chief player.

These were carried to Egypt, most likely, by purchasers who had failed to use them, where, when the owners had died, they were left to be found by people of our age. Yes, the Romans went to Egypt. Aw , up at Aswan on the southern border of the land of Egypt the Romans built on the shore of the Nile one of their famous baths. At Esna, one hundred miles further north, they built another bath; and at Luxor, ancient Thebes, they built a magnificent quay of hewn sandstone brought from a point eighty miles up the river.

For nearly two thousand years the successive rise and fall of the Nile has gone up and down without intermission, the waves of the mighty river beating against these baths and quay and still, though all but the ruins of their former greatness have been carried away, the foundations of them all stand firm and secure.

Again at Aswan, at Edfon, at Esna, at Luxor, and at Dendera, the Romans built Egyptian temples so complete that to our day they remain for us, the interpretation of the

older Egyptian temples, some of them now ruined almost past recognition—remain so complete in all their detail of foundation, pillared hall, and solid stone roof that could the old Egyptian priests return they might begin their solemn rites and ceremonies just where they left them off more than fifteen hundred years ago.

The idea I would wish to have suggested to us by these things is the duty of our laying the foundations of our work deep, deep, strong, strong,—strong and enduring. Ours is a work the permanency of which will not have been shaken by a jot or tittle when Egyptian pyramid and temple shall have crumbled into dust and have passed away forever. As we go back from this Convention to our respective fields of labor, considering both the preciousness of the materials with which we work and the permanency of the work we have to perform, let us labor to place our foundations firm, broad and enduring.

I might easily spend more than all the time I have at my disposal in telling you more of the interesting sect from which our young friends come who have already spoken. But a much heavier burden lies upon my heart. It is the burden of Muhammadan Egypt. The educated Muhammadan admits that Jesus was a prophet; but he persistently denies our Lord's divinity. Millions of Muhammadans are never taught the Lord's Prayer. Millions of Muhammadan children are never taught a "Now I lay me down to sleep;" never taught "Jesus loves me;" never taught that "God is love." With these people our lot is cast. We are brought into daily contact with them in all the walks of life. Their children are in our schools; we are welcomed and entertained by them in their homes; we rejoice with them when they rejoice, and we weep with them when they weep. Our hearts reach out towards them and their children in yearning love for them and in the desire that they may know Christ. Strong as adamant, hard as that Egyptian granite of which so many of the statues of their old

Pharaohs were sculptured, so strong and so hard have their hearts been turned away from and against the Saviour we love, Jesus to whom we owe all. Our heart's desire and prayer to God is that the Christian Church may speedily rise up and put on her armor, and go forth in the name of our divine prophet to win the peoples of such lands as Egypt for Christ.

Editor's Note.—Mr. Murch's words will have added significance, as a last message to his fellow-workers in the world field; for only five months after the Convention, on Oct. 15th, he was suddenly called upon to lay down his work and entered into the new life.

France

By the Rev. Charles Biéler and Blanche D'Aubigné Biéler

The Rev. Charles Bieler:

How can I better review the situation of the Christian churches of France, and the task allotted to our Sunday-schools than by these two words: disruption and union?

The mere idea of a rupture with Rome would have seemed incredible half a century ago. At that time, there was an army of fifteen thousand French soldiers maintaining within the walls of this city the power of the Pope. The name of the street in front of this building reminds us of that important date: September 20, 1870, when, after the removal of that French army, Italian troops, dealing the final blow to the temporal power of the Pope, triumphantly entered into Rome and began the era of liberty, order, and prosperity which we admire and enjoy to-day.

In 1870, France was so closely allied to papacy as to be ready to shed the blood of her children in its defense. After thirty-five years of gradual estrangement, and of growing discord, the visit of our President, M. Loubet, to the Italian King, causing the Pope to unjustly attack the French government, brings matters to a sudden crisis. The old

bond between the two powers was definitely broken December 9, 1905, and France is the first nation of the Old World to adopt in her constitution that great principle of Cavour, the great Italian statesman, and already realized in the United States, one hundred years ago: a free church in a free state.

Disruption between Church and State, disruption in our old Reformed church of France, which has organized itself into three sections, with separate synods: the most important comprising the conservative evangelicals, the extreme left having very much the same standard of faith as your Unitarians, while a third central organization represents more the social than the dogmatic side of Protestant Christianity. Although we grieve at this dismemberment of the old historic church of the Huguenots, we rejoice to think that if this disruption was a necessity of the times, many forces in our country are working towards unity.

To-day I can speak of only one of these forces, and that is the Sunday-school. Our French Union is, if I am not mistaken, the only one in the world which unites all the Protestant denominations of one country. The children of the Reformed, Lutheran, Free, Methodist, and Baptist churches, with a few individual exceptions only, study the same Lists, read the same leaflets, sing from the same hymn book. Our influence spreads over 1,200 schools, 7,000 teachers, and 67,000 scholars. Is this fact not the promise of a future union of all the Protestant forces of our country against the old enemies—papacy and infidelity? At every hand we see the blessed results of this close bond existing between our churches and our Sunday-school union. Allow me to give you a few instances of this co-operation, and of the new opportunities opened out since the Disestablishment.

The little town of Agen, celebrated for the dried prunes which we find on all the luncheon tables of the civilized world, was until last year celebrated by another circumstance.

Pastor Henri Anet, Lize-Seraing (Belgium). Mr. Chas. Lenoir, Geneva. Pastor A. Bieler, Paris.
Pastor Emile Lenoir, Geneva. Madam A. Bieler, Paris. Mademoiselle Delord, Rome.

It possessed a Protestant community without a Sunday-school. This was the fault of its pastor, who was an unfaithful steward indeed. The Disestablishment put that to rights by disestablishing the pastor, and establishing in his place an ardent worker, helped by an energetic wife, whose first reform was the organizing of a Sunday-school. I visited this school lately and was glad to encourage this firstfruit of the rich harvest that the Disestablishment will bring, we trust, to our Protestant churches.

The next scene takes us very far from the green orchards of the southwest of France, into the grimy, black country of the North. Here the working men were disturbed during many months after the terrible catastrophe of Courrieres. They were enraged against the tyrannical rule exercised by the Roman church through the owners of mines and factories, and dissatisfied with the government on account of its interference in the strikes. The opportunity seemed favorable to a poor Baptist colporteur of Denain, the Newcastle of France, who began to preach the gospel to an audience of forty or fifty men and women in a little back kitchen large enough to seat twenty. After some weeks of this Christian effort for the adults, a father said to M. Dejoighe, the colporteur: "Why do you do nothing for our children? Could you not teach them in those truths you explain to us?" This appeal of the Macedonian induced M. Dejoighe to start a Sunday-school.

"Our Father which art in Heaven."

"Can you tell me, boys, who 'our Father' is?"

"Don't know your father's name! Mine is called Andrew."

This rejoinder showed the teacher that it was with the A, B, C, of the gospel that he must begin to instruct those little heathen, and he wrote to us for books and pictures to help him in these difficult beginnings, and now the work is going forward with steadily growing success and rejoicing results.

Our next visit takes us into the picturesque and wooded country on the canal joining the Loire and the Seine, famous by the forest of Fontainebleu. In the little old-fashioned town of Nemours, belonging in the 16th century to the fanatical family of the Guises, Henri III. signed in 1579, the Edit de Nemours, an edict suppressing all the liberties granted some years before to the Huguenots. During four centuries Nemours remained a fortress of the most bigoted Catholicism, until an extraordinary event astonished and stirred the quiet population of this sleepy little place. It was the arrival of the missionary boat called La Bonne Nouvelle (Good News), belonging to the McAll mission. The meetings were crowded, and the cry for further teaching so imperative that the deserted convent of a suppressed community had to be secured, and regular services and a Sunday-school established. The Sunday-school is supplemented by a Thursday class. The little tots write on their slates, while the elder ones sew and draw. One little darling had copied, "I love father, I love mother." "Now I want to write, 'I love Jesus,'" she said, and how pleased the teacher was to see the increased pains the child took to write with beautifully formed letters her humble confession of faith. Alas for the day-schools when the writing lesson is sometimes used to instil infidelity in young minds. A few weeks ago a school board teacher wrote this sentence on the blackboard as a copy for the writing lesson: "There is no God," one little Sunday-school pupil alone protesting against this violation of his conscience. These examples show how our French Sunday-school society co-operated with Reformed pastor, the Baptist evangelist, the McAll missionary, and others. Sunday-schools make for union in France. Great gatherings like the one that from all parts of the earth brings us to this Forum, are a proof that the Sunday-school is a stepping-stone toward the unity of the Christian world. Let us all work and pray and hope for the day of the edifying of the body of Christ, till we all come

in the unity of the faith unto the measure of the stature of the fulness of Christ. Amen.

Madame Biéler:

The children who lived from the epoch of the Reformation to the day of the repeal of the Edict of Nantes were privileged in many ways. Their parents were clever artisans, rich merchants, honored magistrates, or among the best nobility of the land. Their religious instruction was received at their mothers' knee, at the solemn family prayers, and in the celebrated Huguenot colleges, where they learned the Catechism, read the Holy Scriptures, sang the Psalms, and studied the classics and the science of the time under high-minded and learned masters. Thus, through more than a century of executions, massacres and religious wars, the Huguenot homestead was generally respected. The souls of the children were molded by the noble examples of their elders, and were finely developed by the relative quiet of their home life.

The repeal of the Edict of Nantes, in 1685, marked the end of this comparatively peaceful period, and began the story of a century of untold suffering. For fear of the king's soldiers the family now sang its evening Psalm in an undertone, the father tremblingly opened the Bible, the children spelt their lessons to each other, and regretted the long holiday caused by the closing of their famous schools. Whenever they had an opportunity, little groups of young and old hurried, with stealthy steps, to some secluded spot amongst the hills to hear their heroic pastors preach. These weeks and years of agony were generally ended by a sudden irruption of the coarse and cruel soldiery. If the parents refused to abjure their faith, the father was sent to the galleys, the mother imprisoned, and the children were shut up in a convent. Thousands of families managed to flee and take refuge in Holland, Switzerland, England, or farther still. Many boys and girls died under the cruel treatment inflicted by monks and nuns; the greater number had no

alternative but to submit and to renounce the faith of their fathers. Such was the fate of Huguenot children until the great Revolution ruthlessly avenged the wrongs of the oppressed.

The Protestant child at the beginning of the nineteenth century was, alas! too often a Protestant only in name. The church to which he belonged had been nearly annihilated by long years of persecution and by a still greater calamity—the cold blasts of unbelief and formalism, at that time blowing all over Europe. Boys and girls were far more interested by the victories of Napoleon than by anything appertaining to religious affairs.

At last the revival of 1825 brought the much-needed refreshment to young and old. Amongst its many good results it spread and developed the Sunday-school, an institution already imported from England into some country parishes as early as 1814. In 1852 there were two hundred schools in France, but the movement needed a central agency and an enterprising head to realize its full mission.

The need made the man. Paul Cook's English and French ancestry had given him the qualities of both races. At the age of sixteen he was the admirable superintendent of his father's Sunday-school. At the age of twenty-two he insisted on starting a Sunday-school magazine. "Two hundred copies would be quite enough to begin with," suggested the timid printer. "Here is a list of my first five hundred subscribers," was the enterprising young journalist's rejoinder. Several thousand copies of the magazine are now issued monthly under the name of the "Journal des Ecoles du Dimanche de France." Paul Cook's next achievement was the formation of the Sunday-school Society, in 1852. He became its first ardent and successful missionary agent.

Now, after the labors of eight successive agents during sixty years, the Sunday-school Society helps about 1,200 schools, 7,000 teachers, and 67,000 scholars by its informa-

tion bureau, its publications, the visits of its missionary agents, its lectures and normal classes. Its chief characteristic is its undenominationalism, uniting as it does the five principal Protestant denominations working in France. The children of the Reformed, Lutheran, Free, Methodist and Baptist Churches, with a few exceptions, study the same National List of Lessons, read the same leaflets, and sing from the same hymn-book.

Our Sunday-schools are organized very much as they are in England and America. They are open generally between 9 and 10 A. M., before the morning service. The children are taught in classes, the pastor—who in most cases acts as superintendent—closing with a general address. The formation and equipment of separate Infant Classes is an encouraging advance in recent years. The number of scholars in one school varies from ten or twelve pupils in thinly-populated country districts, to seven hundred, as in the Reformed Church of Nimes.

The Sunday-school is supplemented by a week-day session, held on Thursday, which is the school holiday. When poor children form a majority they are kept after the Bible Class, for needlework and other manual occupations, singing and games.

These interesting Thursday classes, to which it is easy to attract many Roman Catholic children, are one of the most important factors in the evangelization of our French youth. The religious teaching given on Sundays and Thursdays is completed by a course of preparation for Confirmation, which is given once or twice a week during two successive winters by the pastor. It is a comprehensive study of Christian dogmatics and ethics, which, with God's blessing, often marks a turning-point in the religious career of our children.

Sunday-school work is a labor of faith, and it is in the natural course of things that the harvest should not come immediately after sowing-time. But the seed does bear

fruit in its turn, thank God. The Sunday-school is often the nucleus of missionary effort and Protestant extension.

In the village of Beurlay (Charente-Inférieure) there were no Protestants twenty years ago, but the doctor's wife was a believer, and her daughter an earnest Christian. This young lady began to gather in her home the neighboring youngsters for a short Bible lesson. The children told those at home of the teaching they received and of the hymns they sang. The mothers begged admittance, and, in their turn, the fathers declared they must also hear something of the "new religion."

A pastor was sent from Bordeaux; his meetings were crowded, money was collected, a chapel built, an ardent young missionary installed, and now this village forms the center of one of the most promising evangelistic efforts in France. And what a pretty sight is a village Sunday-school in those provinces where the national costume has resisted the spreading tide of modern ugliness! The boys in their blue blouses and white, clattering sabots, the girls in their pretty white caps, with stiff embroidered wings, making these children's meetings resemble a field of daffodils and forget-me-nots!

The Sunday-school has to contend with many difficulties, the chief of which is the spirit of atheism pervading the community, and asserting itself more and more in the day-school. A teacher recently wrote on the blackboard, "There is no God," as a copy for the writing lesson. One little Protestant Sunday-school pupil alone protested against this violation of his conscience. Let us turn now to the Nemours Mission Thursday Class. The smaller children write, while the elder ones sew and draw. One child has copied "I love father, I love mother." "Now" she said "I want to write 'I love Jesus'" and delights the teacher with the pains she takes to write, with carefully formed letters, her confession of faith.

If space permitted, I could take you into one of our large

hospitals, to the bedside of a young man who seemed a hardened sinner, but who suddenly breaks down when he hears a familiar Sunday-school hymn, and dies peacefully, repeating old texts and sacred songs, which come back to his memory with extraordinary accuracy. I could take you to the black North, where Sunday-school pupils have organized themselves into a "missionary band," with the object of recruiting new pupils; or among the Tonkin hills, whither a French family has emigrated, and a little girl is found giving Sunday-school lessons to her little brothers and sisters with the books and papers carefully brought from the class in the old country.

But I must close, with one more example only of the reality of Sunday-school results.

The scene is the Children's Service in the Mission carried on by our President, Pastor Lorriaux, in the very poor suburb of Clichy. A foreign missionary had come to speak. One little girl had received from her father, who was a rag-picker, a doll found amongst the rubbish from a wealthy mansion. The child, who never parted from her precious treasure, listened with rapt attention to the missionary's words—now and then, however, giving a furtive kiss to her darling.

When the appeal for sacrifice for the missionary cause came, she gazed a long time at her doll, and, after a moment's hesitation, gave it a fond embrace, and carried it, with a bright smile and tears in her eyes, to the desk, asking that her only earthly treasure should be sent to a little African convert.

But the individual calls are not enough. It is right that we should inquire into this question: "When French Sunday-school children grow up are they a tangible form of righteousness in the nation?"

To this question a superficial English traveler answered an emphatic "No" in one of the best London religious papers of January last. After an unfortunate stroll through

the Paris streets, where he had seen much of the frivolity of the boulevard, and no visible signs of aggressive Christianity, he wrote: "French Protestantism is dying. French Protestantism is dead." To this desperate toll of a death-knell, with lifted heads and thankful hearts we answer: "French Protestantism, notwithstanding all its failures, is not only alive, but at the head of nearly all the social and moral progress of the land."

Who were the first women whose hearts bled at the sight of the poor little slum children of our great sewers, who never got a breath of country air: two Protestant women Madames De Pressenssé and Lorriaux, the latter, wife of our Sunday-school president, sending out three thousand children for a holiday in the fields and at sea every summer.

Who were the first men to dream of what then seemed an impossibility—a law imposing that wonderful blessing of Sunday rest for the working man, woman, and child? It was a Protestant, Alexander Lombard, urging the Protestant politician, Leon Say, to frame the first project of the law which came into force a few months ago, and which has proved such a blessing to our nation and to our Sunday-schools.

Who sowed the first seed of those vast temperance and abstinence societies which stayed the tide of alcoholism in our country? Who are the promoters and most courageous members of the vigilance societies, who try to cleanse the awful impurity of the press and the music halls? Evangelical Christians again.

And when the Public Labor Minister, Viviani, declared in December last at the Chambers that modern and triumphant atheism had succeeded in extinguishing forever the lights of heaven, who sent to every deputy an indignant and eloquent protest in the name of insulted Christianity? It was the son of Pastor Theodore Monod.

Last week Briand, the minister of Public Instruction, answering the Protestant member for Lyons, and alluding

probably to the courageous stand taken by his opponent in the Dreyfus case, the Madagascar oppression and other public scandals, said, "Monsieur, you have a lofty conscience and it is full of severity for your countrymen." There was in these words a compliment and a reproach, but it remains that Protestants are known as having a conscience. This deputy with a conscience is Francis de Pressenssé, a former Sunday-school boy himself, and a grandson of one of the first pupils in the first Sunday-school started in Paris in 1822, in the grand old church of the Oratorie du Louvre.

The Protestants have a conscience, and if this conscience is rightly trained at the mother's knee, by the father's example, in the general church atmosphere, it is also formed, thank God, by the Sunday-school. And even when it happens that our political and social men, when grown up, reject the faith of their childhood, the straightforward, the altruistic, the lofty conscience, trained by the gospel, remains, and, never quite losing its flavor, still saves the nation from corruption and acts as the salt of the earth.

Dear friends, pray for us, and help us in our efforts to multiply in France, by the means of the Sunday-school, the number of men and women with a lofty conscience. Amen.

Germany

By Prof. J. G. Fetzer and Pastor Kaiser

Professor J. G. Fetzer:

To report on the work in Germany is no easy matter, for the information that is to be given is difficult to obtain, there being still a want of closer organization in many parts of the country. In the first place it will be necessary to understand that there is a difficulty here which is perhaps nowhere else so manifest as it is in Germany. I mean the relation of the State churches and the dissenting churches to each other. They each have their own way of looking upon Christian work that is to be done, since according to

the one, every one that is not a pagan or a Jew or a Mussulman is a Christian, and according to the others all that are not converted and hence professing Christians, are not only to be taught the Bible, but are to be led to accept the Saviour, Jesus Christ, as their Saviour. From this viewpoint the work must be considered. All the dissenting churches and some bodies connected with the church, work and pray for the conversion of the scholars attending, while probably the majority of the Sunday-schools carried on under the leadership of some pastor, start with the idea that the children that are gathering in their Sunday-schools are Christians. This erroneous view is held and fostered from generation to generation.

From this it will be seen that there are two kinds of Sunday-schools in Germany, those conducted by the State churches, and those conducted by the dissenting churches. The former can be divided again into Sunday-schools with the class system, and Sunday-schools without it. The teachers are in all instances voluntary workers, but the schools are superintended chiefly by the pastors in both systems. But, as the pastors alternate in conducting the schools, pastors sometimes of adverse theological opinions, there seems to be a feature entering the schools which cannot be conducive of the best results. I may, however, say, without doing injustice to any one, that on the whole, the teaching force is better here than in the Sunday-schools of the dissenting churches, for in many schools they have among their teachers some not unacquainted with school pedagogy, trained teachers, with a thorough preparation for their work.

As far as I know, the free churches of Germany are all engaged in Sunday-school work, and have been so from the very origin of their work, in 1834. In fact, the oldest Sunday-school in Germany was organized by Pastor Rautenberg in Hamburg in 1826, and had as its principal worker J. G. Oucken, a German, converted in England and

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sent to Germany in December, 1823, as missionary of the "Continental Society" organized in London, in 1819. While in England this German had become acquainted with the English Sunday-school and convinced of the blessings it conveyed. The Sunday-school Union gave him a grant of £10 with which to start a Sunday-school in Hamburg. In this endeavor Pastor Rautenberg supported him and thus the work was begun in 1826. This work was, however, never without opposition. Even now the opposition has not entirely disappeared. The parish clergyman, assisted effectually by the village school-teacher, has more than once prevented a school from being started, and such as had been started had to be closed, for want of scholars, they having been forbidden by the teacher to go to a Sunday-school of a sect. In cities and larger towns the influence of the day-school teacher does not amount to much in this respect. These are in many instances men not in the least religiously inclined. But here, too, other influences exert themselves, through which children are kept from attending the schools.

One other drawback is that generally the children leave the Sunday-schools of the Dissenters, when they are not the children of Dissenters, at the age of twelve or thirteen, in order to go to the clergyman of the parish to be prepared for the rite of Confirmation. Bible classes as you have them in England and America are found only here and there. As a general thing, children when they have been dismissed from the public schools, leave Sunday-school also. This is owing to the fact that the idea is prevalent that with the fourteenth year the general education is, as a rule, finished. Then boys are apprenticed to learn a trade or enter upon some other calling requiring a special education, and girls enter families as domestics or go into factories and shops. Moreover, children of the so-called better class scarcely ever attend Sunday-school. This is looked upon in many cases as being only something for

the lower classes. If the former would interest themselves more in this kind of work, there is, in my mind, a certainty that Sunday-school work would increase.

Still the Sunday-schools are increasing, in the State churches as well as in the free churches, though many find them not so necessary in Germany as, for instance, in the United States. This is due to the difference in the public school system. In Germany the attendance at school is compulsory, and religious instruction obligatory. Thus, every child receives a certain kind of religious instruction. Sometimes this is more harmful than beneficial. Still it is often urged as a reason why attendance at Sunday-school is not so necessary. In very many instances it would be far better if no such instruction were given, for with the liberal and, indeed, unchristian ideas, they alienate the children from the Church rather than lead them into the Church. They are, therefore, not wanting who would rather see religious teaching banished from the schools than have it given by such instructors.

If I am to say now how the Sunday-schools of other countries can help the Sunday-school work in Germany, as Dr. Bailey has requested me to do, I am at a loss what to say. One way in which this might be done effectually, is, what the Sunday-school Union has been doing for above twenty years now, by appointing and aiding enthusiastic Sunday-school missionaries. The Union has assisted in supporting one for the dissenting churches; what it has done for the State churches I have not been able to find out. The only publication available was that of Dr. Dalton and he gives no information upon this point. But I presume that no missionary was supported for them. What is this one missionary for the sixty millions of people? Four instead of one would be none too many. These would have to be supported, however, entirely by the Sunday-schools in England and America, since the persons found in our churches and who labor in the Sunday-schools are usually

not rich in this world's goods and would be entirely unable to raise the salary of a missionary. It would, indeed have been impossible to maintain the one had not the Sunday School Union so nobly and effectually assisted the Free Church Sunday-school Union of Germany.

One thing I am certain could be done with very little or no expense, namely, to visit these schools occasionally. Our English and American friends often come to Europe, but it is rarely that one enters a small Sunday-school held in some hidden or out of the way place. If those who are enthusiastic Sunday-school workers when at home would inquire for Sunday-schools and then visit them when abroad, they would do much to encourage those working in them. Brethren and sisters, Sunday-school workers, there are Sunday-schools now in most towns and cities. Inquire for them. You will certainly find some one able to give you the information you want concerning them and then visit them, encourage them, though the school may be small, and you will have done something to help the work in Germany.

If assistance could be rendered in preparing the Sunday-school force and better qualifying them for their work, it would help to further the cause. Sunday-school Institutes held in various parts of Germany would be beneficial and conducive of good results. But these are expensive, not so much by what is paid to the instructors, for this is indeed a very paltry sum, but those attending them, or who should attend them, cannot afford to spend a week or two in attending a Sunday-school Institute and pay for their living while they at the same time lose their wages. If something could be done by way of substantial, regular and steady help, something would be done to make the average teachers better equipped for their work.

Pastor Kaiser:

I am grateful to the Lord that I found time and occasion for taking part in this large Sunday School World Con-

vention; as I saw the delegates of the various countries and lands yesterday, gathered together in peace and harmony before my spiritual eyes the elders in the book of the Revelation were standing, as they sing the new song praising the Lamb that was slain among the redeemed out of every kindred and tongue and people and nation. What a wonderful moment it will be when all people of our Lord, from every part of the world, will meet in the new Jerusalem before the throne of our Heavenly Father.

We in Germany have also to offer praise for what the Lord has done in the Sunday-school work. We have about 8,000 Sunday-schools with about 1,000,000 children. During the last two years, in several regions of our country, we have had spiritual movements, and new schools have been established and many old schools have increased in number, and multitudes of children have been brought to a closer communion with Jesus. Many of our Sunday-school teachers have realized that they need more power from on high, and a greater ability for teaching and training the children; and many are making good progress with regard to decided Christianity, and in studying plans and methods for better teaching.

In comparison with the large countries, the big towns and manufacturing places, our Sunday-school work is still small; much remains to be done; our Sunday-school work is not on the same scale as that of England or America; there are several reasons for this:

1. We began later with our Sunday-school work than the English and the Americans. Sunday-schools as we have them now were established about eighty years ago.

2. The free churches, the Baptists and Methodists, took up the work at first and pushed it on where they could; but they met many difficulties and obstacles. A great number of pastors and learned people in the Evangelical Church opposed the work 3. Many thought: We are in the land of Luther and of the Reformation; and Luther has shown

us how to teach the Bible in our schools, we need no Sunday-schools; others said, we have a lot of great men philosophers, theologians, doctors and teachers; we may not take over arrangements and things from England and America; we have a more thorough science also with regard to the Bible than any other nation; we are convinced that all others have to learn from us a good deal more than we have to learn from them. The Sunday-school work is a foreign plant, not fit for the German ground and culture and, therefore, we do not want schools, and so on.

4. Without this we had to fight with indifferentism, superstition, materialism, and wickedness in its many forms and ways. And many professors and teachers at universities and schools deny the foundation truths of Christianity, laying aside much of the Holy Scripture as not inspired words of God; several of them think the prophets, apostles, and even Jesus himself had been narrow-minded men.

5. Further, a great many of our Sunday-school workers are not as fit for the work as they should be; they need more spiritual power and greater ability to teach and influence the children. Nevertheless, the work is getting on in our land; and a great many of our Evangelical pastors have done all that they could in order to push on the work; and they have had much success; the names of these men are: Prorknow, Dalton, Tismeyer, Faulerk, Count Bernstorf, and others.

The Sunday-school work of the free churches has been carried on with much zeal and energy; as their field was much smaller than that of the State Church and as they were opposed from many sides, it was very difficult to extend the borders; nevertheless, they succeeded in their undertakings; they have about 2,000 Sunday-schools and 100,000 children.

I am travelling as missionary in connection with the Sunday School Union in London, and a German committee.

During the last seven years I visited about 1,000 Sunday-schools and addressed about 1,000,000 children and grown people in Sunday-schools, conferences, and meetings. My main work was teacher-training. The subjects I dealt with were: the Sunday-school teacher, what he should be and what he should know. The child, its nature and inward development; the mental and moral powers; the thinking, the feelings, and the will, and how we are to influence the children in our teaching and training; and thirdly, the Bible; how we are to deal with the doctrinal and historical passages of the Scriptures. I have done my work with weakness and faults, but I trust it will not be in vain.

Greece

By the Rev. Dr. Demetrius Kalopothakis

After all the stirring reports which we have already heard from this platform, it is with some diffidence that I bring you my message from Greece. The Evangelical cause in Greece is but small and slow of growth; we are but a small outpost as compared to the great camps of the Master's army in other parts of the world.

Doubtless there are some here to-day who visited Athens, in 1904, on their way to Jerusalem, and who will remember that "upper room" opposite the Arch of Hadrian, where they saw the little Sunday-school gathering and addressed a few words of cheer to our workers and our children. You will be glad to hear that since then another Sunday-school has been started in another part of the town, where members of our congregation gather in such children as would not set foot in an Evangelical church; and this mission Sunday-school has nearly double the number of scholars, and is steadily growing.

Probably some of you know something of the peculiar difficulties of gospel work in Greece. As our brother from Belgium said yesterday, in speaking of his own land, we have to deal on the one side with superstition, and on the other

with unbelief; only that, whereas in Belgium these two extremes clash and war against each other, in Greece, curiously enough, they co-operate at every point against our efforts. We have on the one hand great spiritual ignorance and superstition among the masses. Then, among the educated classes, there is a growing current of infidelity, the natural reaction of the alert Greek intellect against the fables and dead ritual into which the Eastern Church has debased the religion of Jesus Christ. And strange to say, these two diametrically opposite extremes have a common ground, the established church, known as the Greek Orthodox, or Eastern Church.

The latter boasts of having preserved in unbroken continuity not only the apostolic succession, but also the traditions of the Fathers and martyrs and world-synods from the earliest ages down. That is perfectly true, in one sense, for we know that most of the errors which conflict with evangelical belief crept into the Church at an early period. But what gives the Eastern Church its strongest grip upon the Greek nation of to-day is the fact that, by means of its clergy and liturgy and monastic establishments, this Church was the means of preserving from utter extermination the Greek language and the Greek nationality. There is no denying, that, but for the Greek Church the waves of foreign conquest that swept in unbroken succession over the Greek lands—Franks, Saracens, Venetians, and Turks—the Greek race and tongue would have disappeared entirely.

This it is which makes the Greek so blindly conservative as regards the Church of his fathers. And so the superstitious Greek says: "Our Church is right in all her teaching, because so taught also Basil, and Chrysostom and Gregory and John of Damascus and the Ecumenical Councils. Who are you, who would set up your wisdom and your interpretations of Scripture against such august authorities? And on the other hand the sceptic says: "All these things

are, of course, fables; the Bible itself is more or less of a fable; but so long as we are to have a Christian Church at all, we will keep to the old Church, such as it is!" And both parties agree and unite in making it exceedingly hot for any one who comes out of the Church. Religious persecution is, to be sure, not so violent as it was a quarter of a century ago; yet it is only fourteen years since the Evangelical Church and Sunday-school at the Piræus was mobbed and wrecked at the instigation of the priests, and the open avowal of the evangelical faith can be punished in so many ways—moral and material—that we know of many a Nicodemus, who comes to us by night, but dare not confess Christ in broad daylight. We could have all the Sunday-schools we could man, if we would but display in each schoolroom the picture of the Virgin, with a light burning before it, and make pretense of teaching a few sentences out of the Greek Orthodox Catechism. Some years ago, we had to close a large and flourishing mission day-school, to which the best Athenian families gladly sent their children, merely because of the strict enforcement of this requirement, which is not a mere whim of popular fanaticism, but a law of the land. And it is a sad fact, that to-day Greece is the only country in the world, where the circulation of the Gospel in the language written and spoken by the people, is forbidden by Church and State! This monstrous prohibition dates only five years back, and was brought about by a purely political riot in Athens, which was seized upon by the Holy Synod of Greece as a favorable opportunity for forcing the State to adopt their own traditional hostility to the modern Greek Bible. And I beg that this great Convention will not break up without recording a protest against this prohibition, which puts Greece into such "unsplendid isolation" amongst the Christian nations of the world.

Under these conditions, you will not think it strange that our work is so seriously handicapped and can show so small results as yet. We have five churches (of the Presbyterian

order)—Athens, Piræus, Volo, Salonica and Jannina—each supporting one Sunday-school (Athens, as I said, with two). There are also a number of flourishing Greek Protestant churches and Sunday-schools in Turkey, forming a union under the protectorate of the American Board; and I regret that by an oversight, for which I am myself partly to blame, they are not represented officially at this Conference.

We also publish a religious weekly paper—the "Star of the East"—and print and distribute gratis some 100,000 tracts and leaflets every year throughout Greece and parts of Turkey. The British and Foreign Bible Society's work is a valuable asset in our evangelistic efforts. Last year twelve colporteurs in Greece, Epirus and Crete sold over 13,000 copies of the Scriptures, mostly to the public-school children; and the work done by these men in personal, private intercourse among the masses is not the less valuable for not showing upon paper.

Yet with all these means at work we do not despair of success; and we solicit your earnest prayers for the evangelization of the Greeks. For it is not only in Greece that Greeks are to be found. As against 2,500,000 resident in the Kingdom of Greece, there are 6,000,000 Greeks in the Ottoman Empire and Egypt, while there are now many tens of thousands in the United States. In Massachusetts alone, there are about 10,000; in New York 5,000, in Chicago 6,000. Do what you can for the Greeks, and wherever you can. It has become the fashion of late to decry them, but I think it is an admitted fact that they are far from being the worst element among the immigrants into the United States; and certainly in the Turkish Empire and Egypt they are the merchants, doctors, schoolmasters, and artisans, in almost every community. It is, therefore, worth the trouble to bring home the simple and unadulterated gospel of Christ to the Greeks.

In the name of the native evangelical churches and Sunday-school, of Greece, whose delegate I am, I beg to

thank your Executive Committee for having invited us to be here, and you for giving our work so kind a hearing. We pray for a rich blessing upon this glorious Convention, and we earnestly solicit your prayers in behalf of our weak efforts in one small corner of the Master's vineyard!

NOTE.—The native evangelical movement in Greece was started by Dr. M. D. Kalopothakis, who was himself a pupil of Drs. Leyburn and Houston, American missionaries, and of Dr. Jonas King, the well-known missionary of the American Board. In 1858, he started a small Sunday-school in Athens, and, simultaneously, a religious weekly, the Star of the East, which has been issued ever since.

In 1861 his Sunday-school, which had grown to a considerable size, was mobbed at the instigation of the Greek hierarchs, and, notwithstanding police protection, the school never recovered its former enrolment. In 1864, when Dr. King discontinued his preaching at Athens, Dr. Kalopothakis and another disciple of Dr. King's, Mr. George Constantine, took up the work and each opened regular preaching services, and a Sunday-school in connection with either service. These two evangelistic centers formed the link between the former missionary efforts and the full-fledged Greek Evangelical Church of Athens, which was organized in 1871. During the Cretan Revolution of 1866–9, Dr. Kalopothakis organized four large Sunday-schools for the children of the Cretan refugees, who fled in thousands to Greece to escape Turkish oppression, and who were quartered in Athens for nearly three years, supported by public and private generosity. When these refugees returned to their native island in 1869, the Sunday-schools were disbanded, but the good seed sown in the hearts of those hundreds of children was not lost, as more than one token has proved subsequently.

The native Protestant Churches and Sunday-schools in Greece from 1873 to 1885 were connected with and assisted by the Southern Presbyterian Church of the United States.

In 1886, they became self-supporting and independent, forming a Synod of their own. To-day four out of these five churches have church buildings of their own, and one step toward the official recognition of the native Protestant movement by the Greek Government has been achieved in the exemption of these buildings from taxation. Dr. Kalopothakis, in spite of his eighty-three years, is still actively engaged in the work so dear to his heart, as director of the whole work of the Synod, though he has resigned the pastorate of the Athens Church, and the preaching services, into younger hands.

The evangelical work in Greece, as embodied in preaching, publication, and Sunday-school, is being carried on not only in the face of great opposition, but also by great moral and material sacrifices on the part of the workers, and is often seriously hampered for want of money. Funds are urgently needed to send out evangelists and to found churches and Sunday-schools in that land of racial strife—Macedonia—where there are many scattered disciples, calling for shepherds. All contributions will be gratefully received and acknowledged by the Reverend M. D. Kalopothakis, Athens, Greece.

Great Britain

By F. F. Belsey, J. P.

Since Jerusalem, I am glad to be able to inform you that I think the Sunday-school enterprise in our country may fairly be said to have gone on growing. I may, I think, report this afternoon that if you were to sit down and take the statistics, take out from our census the children between five and fourteen, and deduct from these the children of the Catholic element, the children in our large public institutions not attending Sunday-school—if you were to take some small proportion of the wealthy upper classes, who, I am sorry to say, to a large extent miss the advantages of

Sunday-school teaching, and compare those numbers with the reported number of scholars in the various schools of our different denominations, you would find that for a longer or shorter period almost every English boy and girl is either in a Sunday or a ragged school.

Now the distressing story has to be told, that while our church rolls show that we get 80 per cent of our church members from our Sunday-schools, at the critical years of life, from twelve to nineteen, we lose, I fear, some 80 per cent of our scholars. They drift away from us. As you psychologists know, those are the most important years of young life, the character-forming years. Perhaps you have heard already that 80 per cent of our professing Christians to-day were led to a decision for the Lord Jesus Christ between those years. Those are the years, at which, I am sorry to say, in Great Britain we have been losing 80 per cent of our young people.

We have for some time past been earnestly giving our attention to two ends of our Sunday-school work. We have been doing all we can to make the Primary Department the most attractive and delightful place possible, so that the memories of the little children of their first contact with Christ and with those who are taught of Jesus, might be bright and beautiful and happy right through life. We have been very much indebted to our good friend, Mr. George Archibald and those who have been working under his direction, for a very great advance in the improvement of the Primary Department. I think I am saying nothing extreme when I say that, so far as our schools are concerned, their methods have been almost revolutionized through this work. We have specimen schools where these methods may be seen.

On the other hand, we are doing all we possibly can to get our churches to wake up to the necessity of stopping the awful exodus of 80 per cent of our young people. We are trying to equip our Sunday-schools with Bible institutes, for the young people who have a sense of their own growing

The British Delegation.

importance. We are trying to establish these institutes where due regard will be paid to their altered status, where they may be trained in Bible knowledge. And I am very glad to say this institute movement is rapidly gaining ground, and very many of our pastors and deacons of our churches are beginning to see that unless they do stop this terrible outgo there is very little use of expecting the Christian forces of our country very largely to increase.

So far as organized work goes in our British Sunday School Union, we have enrolled some 2,250,000 scholars. There are about 7,000,000 altogether. Many of those belong to the special unions of Established Churches, and others have not as yet affiliated themselves with us. Special attention has been given by our Central Union to the examination of these scholars in the International Lessons. We have training classes established in many parts of the country, conducted by some of our ablest and brightest ministers, and our own honored friends who are with us are at the head of large classes. And through the country our ministers are beginning to waken up to the importance of *doctors doctorum*, the teaching of teachers.

We have a large literary department. We are sensible of the vast importance of putting into the hands of children the most suitable books we can get for them to read, and we have a very large publishing department at Ludgate which issues 20,000,000 publications of one sort and another during the year. We issue libraries, and so provide for the very crying need of youth. We have just been celebrating one of the most important of our Associations, the International Bible Reading Association. We have in connection with this organization 950,000 members, all pledged to the daily reading of the Word of God, and to the daily reading of that portion of the Word of God which bears on the lesson of the coming Sunday. We have received from all parts of the world voluntary offerings to it, a well deserved testimony to the founder of this excellent organization,

Mr. Charles Waters, who is with us here at the Worlds Convention.

We are taking up with as much energy as possible those two admirable ideas we borrowed from the American side of the water—I mean the Home Department and the Cradle Roll. All around, the country folk are beginning to see the immense advantage of laying hold of our material from the ground floor before it can enter the doors of the Sunday-school. What is better, I find that the Cradle Roll is the golden bridge to the home of the workingmen. You touch the cord of sympathy in the mother's heart and she brings the husband with her.

Then we have a series of lectures, with objects of interest. This is a large department with us, and these materials are used all around the country for the instruction and information of our young people. We have some two hundred and fifty local unions. We are continually sending down deputations to our conferences and annual meetings, and in this way are trying to keep alive the interest in the work of the Sunday-school.

We have had this year a most important conference, attended by representatives of our principal colleges and of our largest denominations, both Established Church and non-Conformist. That conference was held in anticipation of the first united meeting of the International Lesson Committee, to be held in London, and we are hoping that as an outcome of that meeting, the International Lesson System will take a new lease of life. We retain the services of a most suitable and devoted evangelist, who is moving about the country holding mission services. His work is being largely blessed of God.

It is our joy to support that excellent Continental Mission, which has been the means of encouraging our dear friends here and elsewhere on the Continent to establish Sunday-schools in so many languages there. We are organized in every Province in India. The missionaries are working

splendidly with us, and we have between three and four hundred thousand children gathered into the schools in India. I may say that we are giving attention to the buildings of our schools, and we have found an architect who will give counsel to our friends in the country as to the best kind of buildings to put up for their money. We make loans without interest to the Sunday-schools, and in this may we encourage the provision of the very best buildings for our Sunday-schools.

We maintain holiday homes for the poor children in the slums. We have a convalescent home for our sick children, that is maintained by our Sunday School Union and our friends, and in that home we nurse back to health many a poor little invalid. Then we are finding the immense advantage of the boys' and girls' Life Brigades. We are getting in the older lads into these brigades. They wear caps and uniform, but carry no rifles. We are an army of peace, and are not going to put weapons of destruction into the hands of our boys. They learn the fire brigade drill and the ambulance drill, to save people from drowning, etc. Then the girls have brigades on similar lines to do similar work. We teach them nursing, music, elocution—anything that will make a girl a bright ornament in the home in which she lives, and we are seeking in this way to keep hold of our older scholars.

May we have your prayers that in the old land of Robert Raikes the Sunday-school may be a power for good, and may become truly the nursery of the Church.

Hungary

By the Rev. Gyula Forgacs

The Sunday-school is beginning to play a very important part in the new period of Hungarian Protestant Church life. The Church without doubt is awakening, and feeling more and more the great responsibility of being a witness-bearer to the Lord Jesus.

There are more than 3,000 Protestant congregations in Hungary, with about 4,000,000 members. This enormous body—"a sleeping lion," in the words of Dr. Duncan, a Scottish missionary—includes twenty per cent of the population.

There is not a better or more suitable method for awakening a church than winning the hearts of the young people; and there are no hearts easier to capture for Christ than those of the children. There are two hundred and three Sunday-schools in Hungary, a very small figure in comparison with the number of congregations. I feel it my duty to give some reasons why there are so few Sunday-schools in Hungary. Of course there are difficulties. I may mention three of them.

I. From the general point of view most of the leaders of congregations regard Sunday-school work as an unnecessary thing, seeing that by law every child in Hungary must receive religious instruction in the day-school from a catechist appointed by the denomination to which the child belongs. There are very good handbooks, and doubtless this way of teaching is a great force in the hand of the denominations. This arrangement is in itself a good one, but the working out of other laws has an adverse influence upon freedom of action.

For example, all the children must be brought up in the religion of the parents; boys follow the father, girls the mother, unless a prenuptial arrangement be made by the contracting parties, that all the children will follow either the father or the mother, which, where a Roman Catholic is one of the parties, almost always ends in an agreement that all the children be Roman Catholics. It requires no argument to show that in the case of children of mixed marriages this works adversely against Sunday-schools, especially when it is forbidden that any one pass from one denomination to another between the ages of seven and eighteen.

The Hungarian Delegates.

Mr. A. Udvarnoki. Mr. G. Takará. Rev. G. Forgács. Mr. F. H. Melle. Rev. A. Kájel. Mr. L. Balogh.
Mr. A. Csopják. Miss F. Murakozy. Miss A. Grabadi. Rev. J. Gralay. Mr. G. Grabadi.

II. Another hindrance to Sunday-school work is the opposition of a considerable part of the Protestant ministers and elders. These are more powerful enemies than the above-mentioned laws. Many of them oppose this work in the conviction that Sunday-schools, as foreign institutions, develop in the minds of children a kind of looseness toward traditions by teaching new foreign hymns, and are taught by men and women who are not trained professionally as theologians. On the other hand, many of the Reformed and Lutheran ministers accuse this work with being the open door for sectarianism. I must remark that Baptists, Nazarenes and Methodists are regarded in Hungary as sectarians in many religious circles, part of the reason for which can be found in the fact that many look at things only from one side, and notice, for instance, the prosperous spreading of Baptists at places where traditional churches are entirely lifeless, and are not willing to notice the striking brotherly fellowship which exists between evangelical workers of all denominations at places where there is an earnest endeavor on both sides to spread the kingdom of God, which stands above all dogmatical differences.

III. The greatest difficulty of all is in the fact that there are so few really fitted to awaken interest in Sunday-school work. With few exceptions those who teach at present in Sunday-schools did not have the benefit of them in their youth, therefore, the most are only beginners, requiring encouragement, training, and instruction themselves.

Now, how to face it? It is the unanimous opinion that what we need is a traveling secretary. To make this clear, allow me to refer briefly to the development of Sunday-school work in Hungary.

Some seventy years ago, Scottish missionaries settled in the capital of Hungary. They began a Sunday-school, and by their agents spread the idea of this work throughout the country. But after ten years their work was stopped by the same power which put an end to the war of Hungarian

independence. They left Hungary. After ten years' absence they could return again and resume the work. The Sunday-school, which was one of their most precious efforts did not remain within the walls of the mission building, but found new places in Budapest as well as in the country. The practical result of the influence of the Scotch Mission became visible at the time, when, twenty years ago, a process of leavening began to unite many believing souls in several associations. These Evangelical associations established Sunday-schools and are organizing yearly more and more.

The past fifteen years present such a rapid progress in every kind of home mission work, especially Sunday-school work, that it is beyond all expectation. The following are the rates of increase: In three years Sunday-schools have increased by seventy-two, or fifty-two per cent. The number of scholars has increased by 1,754, or forty-one per cent. The number of teachers has increased by one hundred and sixty-seven, or forty per cent.

There are thirty-three Sunday-schools in Budapest itself. The teachers come together every two months for mutual counsel and encouragement. This Sunday-school association is under the presidency of Mr. John Victor, who is known to our London friends. This association arranges yearly a children's demonstration and an annual gathering on a large scale with the purpose of drawing together all those interested in Sunday-school work. This Association and its work, however, does not stand alone. The work, though only in a special circle, awakened such an interest, that on the first of June, the question of Sunday-school work will be brought before the annual meeting of the Hungarian Home Mission Association; one of the delegates here, the Reverend Mr. Takaró, is to give a lecture upon this subject.

All these achievements guarantee a most hopeful future. But there are some other factors whose help has proved very valuable. I mean our friends in Great Britain and in

America. They understand that, though the Hungarian Protestant churches are large, yet they cannot do active work if they are tied. They understand that Lazarus was not only called back to life by the divine Word, but the bands were also loosed by human hands. The marvelous work of the British and Foreign Bible Society, the National Bible Society of Scotland and the Religious Tract Society (the work of the two latter has been and is under the superintendence of the Scotch Mission in Budapest), brought the divine call to all parts of the country through colporteurs. The result is that Lazarus has awakened but the grave-bands are yet keeping the huge body from moving.

Our friends have helped us already in this respect, too. The Sunday-schools of America, the London Sunday School Union and the Children's Special Service Mission have, in conjunction with the Religious Tract Society, published suitable booklets, as: Angel's Christmas, Walking in the Light, etc. Much more might be done by publications of this kind. The most promising fact, however, which certainly will be the source of a new start is the connection which exists between the Scotch Mission in Budapest and the London and American friends. During the past few years the London Sunday School Union has helped us wtih the greatest kindness, and has grown more and more interested in our troubles and difficulties. The present superintendent of the Scotch Mission in Budapest, the Reverend J. T. Webster, keeps up this connection, and no Hungarian would be so able to keep it up. I am sure that the intercourse between the West of Europe or America and our country, through Mr. Webster, will help to bring things forward.

Now, if there are so many tokens of a good beginning and so many good friends standing around us, delay in striking out would be dangerous. The ground has been prepared. In different parts of the country there are many who are desirous of starting Sunday-schools if they knew how to do

so, and all the while there are the children to consider also, whose hearts, it would be found, as in other countries, touched by the spark of divine truth, would begin to glow with love to the Lord Jesus if they were brought under Sunday-school influences. But who is going to teach those desirous of working how to begin? Who is going to organize Sunday-schools? Who is going to carry the precious seed out into the country districts and provincial towns of Hungary? We have the man, I mean the Reverend Mr. G. Takaró, who is qualified and equipped mentally and spiritually, saying: "Here I am, send me!" But we are poor, and although willing to do what we can, we have not the means to meet the expense of appointing a Sunday-school missionary or a traveling secretary. Wherefore, I would appeal to you, brethren of the West especially, to come to our help, so that this great and only bulwark of Protestantism in the East of Europe, namely, our Hungarian Protestant Church, may be more firmly established and enabled to extend work among the surrounding Roman Catholic populations. We should need about £160 a year to enable us to appoint such a traveling secretary. The investment would be good and the gratitude of our hearts would be great.

Italy

PROF. DR. CAV. ERNESTO FILIPPINI

Our schools are more than three hundred and fifty in number; our superintendents and teachers more than 1,500; our children exceed 16,000; and I can affirm with confidence that in almost every one of those composing this glorious army of Christ we have an enthusiastic witness to the gospel.

In our "Italian Sunday School Union," are enrolled almost all the forces of the Sunday-schools. All the churches that are laboring in Italy have during these last years given

a vigorous development to their Sunday-schools. They have more than ever understood that their future depends upon this branch of their activity, and the Sunday-school is becoming more and more a fruitful field of evangelization. More than half the children are from Roman Catholic families, in which, by the mouths of the little ones, by our illustrated leaflets, by our journals, pictures and portions of the New Testament, an entrance is won for Jesus and his gospel. And the children not only receive; they give also in a true spirit of sacrifice. The National Committee gathers nearly 1,000 francs annually from the pence of the children. And in a multitude of cases their pence and half-pennies and farthings are so much bread which the little ones take from their own mouths to give to the Lord. Nor is it only to the National Committee that they contribute; there are orphanages and other similar works of charity or evangelization that appeal to our schools, and to which they respond with their mite of sacrifice. At a village called Schiavi, in the Abruzzi Mountains, some children were reproved for selling a few chestnuts—their morning meal—on the Lord's day. Their reply and excuse was that unless they did so they would not be able to take their coppers to the Sunday-school. Many are the mountain villages in Alp and Apennine in which the children have to tramp kilometers through the snow, that they may sing, pray, and learn of Jesus; yet they are not willing to come empty-handed.

One of the things that has most moved me in my rounds of visitation has been to hear the little ones themselves praying in the schools. Last September, at Potenza, I could not refrain from tears at the simple fervor with which a nine-year-old child pleaded with the Lord for himself and his dear ones. And who shall say how many families have thus already been won for Christ! At Florence, in the populous quarter of S. Frediano, a little boy replied to a companion who ridiculed him because he was an Evan-

gelico, with such power of persuasion as to induce the little scorner to make trial of the school on his own account; with the result that the new scholar became himself so ardent an evangelist as to bring with him very shortly his brothers and sisters, and in the end father and mother also became members of the church.

But our work has often to advance in the midst of terrible persecutions. Sometimes the parents yield to the intimidations of the parish priest and forbid the children to attend the school without, however, being able to prevent these from studying in secret their Gospel lesson.

Excellent auxiliaries we have in the Societies of Christian Endeavor, and in the International Bible Reading Association, of which also I am secretary. Let me, however, call your attention to the Albums you may see in the Hall of the Exhibition, presented by the Waldensian, the Methodist Episcopal and other churches. There you may see many of the bright faces of our dear Italian children, shining in response to the love you have lavished upon them. Again, in their names and those of all my fellow-laborers, I tender you ardent thanks and greetings.

India

By Principal Cotelingham

Presenting the Report of the Rev. Richard Burges, Secretary of the India Sunday School Union

Last night we had the pleasure of hearing a soul-stirring address on that dark continent of Africa. I have no doubt as we were wending our ways through the streets of this "Eternal City" Africa seemed to all of us a heavy burden laid on our hearts. We all felt greatly indebted to Bishop Hartzell for his address on Africa. I am no Bishop, but less than the least of that devoted band of workers who are giving their lives and their time to God's service in India. I would ask you, therefore, during the few minutes that I

Delegates from India.

Reading from left to right, *back row:* Master Robert W. Cummings, Miss Margaret Cummings, Miss Lucy Booker, (?) Rev. T. F. Cummings, Miss Kate M. French, (?) Mrs. Helen W. Hancock. *Front row:* Miss E. E. Morrish, Rev. M. B. McLaurin, Principal Cotelingam, Mrs. C. A. Nichols, Mrs. Cummings.

have the pleasure of addressing you, to think less of the speaker and more of the message that may come to you from this far-off land.

I do not wish to burden you with statistics, but I would just place before you a few prominent figures, so that you may know something of that far-off land, India.

It is 1,766,600 square miles in extent. From east to west it is 2,500 miles, and 2,000 miles from north to south. It is not a small country. I do not call it a country; I would call it a continent, for there are one hundred and eighty-five languages spoken. One hundred and sixty-seven are spoken by more than 30,000,000 each. There are 300,000,000 according to the last census; nearly one-fifth of the population of the whole globe. A little over 200,000,000 of these profess Hinduism, a little over 62,000,000 profess Muhammadanism. There are more Muhammadans, followers of Islam, in India than in any other country of the world. A little over 9,000,000 profess Booddhism, while there are only 3,000,000 professing the name of Christ; of these a little less then 1,000,000 are numbered as Protestant Christians. If we would let the people of India pass before us one by one a second at a time, day and night, it would take nine years for all these people to march past us. If you would let the children of India, those under fourteen or fifteen years of age, pass before you, it would take three years. Our present strength is so small, our accessions to the Sunday-school so small, that if we would let them pass they would do it in five days and fifteen hours. Of every five children born into the world, one looks into the face of an Indian mother. Of every four children in the British Empire born into the world, three look into the face of an Indian mother. We have in India ten thousand times ten thousand (100,000,000) children. And if we want to have that great land of ancient and hoary centuries, where people of culture and intellect, people belonging to the same race as the people of Great Britain and America, the

Aryan race, if we wish to evangelize that vast continent, it must be through the children of India. The key to India is the childhood of India. When I left India for this Convention, the Rev. Richard Burges, the General Secretary of the India Sunday School Union, placed in my hands a report of what has been done in India, from which I will read some extracts.

Mr. Burges' report here follows in full:

Early in the nineteenth century the Danes held sway over Serampore, some dozen miles above Calcutta, on the great river Hooghly. There Carey, Marshman and Ward, the consecrated cobbler, school-master, and printer respectively, conducted translation, educational and evangelistic work for their generation. In those early days of British power there were Student Volunteers, and Sailed Student Volunteers. They were missionaries of "grit, grace and gumption:" men whose labors were colossal.

William and Felix Carey, sons of "William Carey the Great," and their mutual friend, John Fernandez, son of an indigo planter, had heard of Robert Raikes' Sunday-schools in Gloucester, England. They pondered every scrap of information which reached them by irregular ships from the home lands. They discussed, good-sized school-boys though they were, the possibility of such a Sunday-school in Serampore. Forthwith the work was planned, and the plan was worked. On Sabbath, July 9th, 1803, they planted the first seedling of a Sunday-school tree in India. How much we would prize, if such could be found, the Sunday-school register of those thirty Bengali children, who formed the front line of larger hosts.

The event was not considered to be of any consequence. In the Chronicles of Serampore's important happenings, drawn up by Carey himself, we do not find the event on record. William, Felix and John did not realize, nor did their worthy sires, the far-reaching consequences of their first Sunday-school.

That was the day of small things. Fully 20,000 unpaid workers now go forth each Sunday to teach the Word of God in 15,000 schools, and the instruction is given in at least sixty Indian vernaculars. The tree has grown. Its branches cover India, Ceylon and Malaysia, and its fruits are for the healing of the children.

The political and provincial areas of India are about twenty-one in number, which areas are also co-extensive with the auxiliaries of the India Sunday School Union. Each of these self-governing auxiliaries is managed by a representative inter-denominational committee, which endeavors, in a variety of ways, to improve and increase Sunday-school activity. Some of the Missionary Societies have denominational Sunday School Unions, which are, to their praise be it said, often more effective than inter-denominational ones. These organizations, provincial and denominational, are bound together in the India Sunday School Union.

The Sunday-school movement in India has gained 50,000 members per annum for several years past. The figures for the last twelve years show an increase of 240 per cent. The full membership, as far as can be ascertained, is 324,278; but hundreds of other schools exist, the statistics of which we have failed to obtain. It can be safely said that the aggregate Sunday-school membership in India, Ceylon, Burma, (including Penang and Singapore districts) is half a million. These figures will mean little, unless imagination makes each unit represent a precious soul, for which our Lord gave his life-blood. We can count the apples on the apple-tree, but we cannot count the apple-trees in the apple. We can count the Sunday-schools in this land to-day, but we cannot count the Sunday-schools which will grow out of them in the coming years.

The Sunday-school work would not have grown so strong and well had there not been diligent officers. First and foremost among them stands Dr. T. J. Scott, now in

America, through whose sleepless activity the India Sunday School Union was founded in 1876. For many years the work had prospered, but it was not until then that it was thoroughly organized. About forty committees now look after the Unions in different parts of the field. The Central Committee is located in Jubbulpore, the "hub" of the railway systems, and its representative missionaries and laymen study the broad interests of the work. This Committee, besides stirring up the auxiliaries to action, is also answerable for the orderly administration of business.

His Honor the Lieutenant-Governor of Bengal, Sir Andrew H. L. Fraser, M.A., I.C.S., K.C.S.I., has, to the great joy of our Sunday-school hosts in India and far beyond it, consented to become the President of the India Sunday School Union. That a highly placed official, virtually a king over 70,000,000 of people, should accept such an office is a tribute to the man and the work. The India Sunday School Union has the rare privilege of such ex-Presidents as Raja Kunwar, Sir Harnam Singh Ahluwalia, K.C.I.E., lately decorated by His Majesty King Edward; the Right Rev. Bishop Welldon, lately Metropolitan of all India and Ceylon, and others.

The writer takes his place as General Secretary. In the last analysis he is responsible to the public that the various Committees are constitutional in their procedure. He has been in the service of the Sunday School Union, London, since 1896, which organization helps the India Sunday School Union also in other ways. It should be carefully noted that the India Sunday School Union is different from nearly all other agencies in the non-Christian world. It is a separate entity—an Indian and independent organization, and is supported entirely by voluntary contributions. Financial help is welcomed from any part of Christendom, and India herself helps to the best of her ability.

Let some of the methods be explained. The India Sunday School Union exists—(1) To emphasize the spiritual

character of Sunday-school teaching. (2) To consolidate and extend Sunday-school work. (3) To educate teachers in the best principles and methods of Bible study and teaching. (4) To produce and foster the growth of English and vernacular literature suitable for teachers and scholars. (5) To encourage special services among the young people. (6) To focus the attention of the Christian Church upon the child as her most valuable asset. (7) To unite for mutual help, all Sunday-schools conducted by Protestant Missions in Southern Asia.

The above objects are promoted by various means, chief among which are—(1) The International Bible Reading Association aims to establish and direct daily Bible-reading at home on the next Sunday's lesson. The registered membership in India is about 20,000 and the readings exist in thirteen Indian languages. (2) Of the sixty vernaculars in which the schools are conducted, twenty have biblical expository leaflets on the current lessons. Some editions are for teachers, some for senior scholars, some for the "tots"—in all about fifty editions. To maintain the expositions at a high standard of excellence, nearly forty editors put heart and brain into their preparation. To feed the hungry printer with "copy," to correct proofs, to go to press in time, each week, all the year round, means more, much more, nerve-fag and eye-strain than ten times the same amount of editorial work in Western lands. For the honor of those concerned be it said that none of the editors receive any renumeration for their labors, and often, in a whole year, not one edition is issued late. Most of the editions are weekly—none of them weakly. This fructifying stream is kept flowing by individual, denominational and Sunday School Union enterprise. Almost invariably they are sold to the teachers under cost price, but in no case given free.

The offerings of the children toward Sunday-school expenses frequently take the form of a quota of grain from

each, saved from the daily allowance—a kind of perpetual self-denial. It is an inexpressibly delightful sight to watch the little Indian children receiving their colored and pictured leaflets. Homes inaccessible to the most experienced missionary easily surrender to a Sunday-school child with the message of Christ's redeeming love on his lips, and a picture leaflet in his hand. The 2,000 printing presses of India issue seven hundred newspapers, and most of them are non-Christian and anti-government. To the writer it is an encouraging thought that all this is counteracted somewhat by the Sunday-school Scripture expositions, explained each week by the life and the lips of 20,000 voluntary teachers. (3) The India Sunday School Journal is an English monthly magazine for Bible students and Bible teachers in Southern Asia. (4) Teachers and scholars present themselves in July for an oral or written annual examination, on the work of the previous six months. Last year answers were tendered in nineteen languages by over 16,000 candidates. Since 1896, no less than 58,000 illuminated and graded certificates have been granted. In the same period of time over 83,000 candidates, most of them non-Christian, have presented themselves for this examination. As four-fifths of the schools use the International Syllabus, an examination on this wide scale is made possible. (5) A beginning has been made in the matter of teacher-training by the formation of a Correspondence College. The course embraces four years' study of the Bible, Child Psychology, and the Science and Art of Teaching. Certificates and diplomas are granted for proficiency. The scheme gives promise of fruitage. (6) Conventions are occasionally held in different parts of the Empire at which teachers are encouraged in the study of the more important aspects of their work. (7) Missions are held frequently for young people and are chiefly in the charge of W. H. Stanes, Esq., our Honorary Children's Missioner. (8) A central office is regularly maintained as a Bureau of Infor-

mation for all Sunday-school workers in the Empire. From this office the organizing is conducted—it is the nerve center of the whole Sunday-school system of Southern Asia.

In a paper of brief compass it is not possible to do more than condense the facts. Will the hearer and reader, therefore, ponder the great significance of the work outlined. Without ostentation the Sunday-school teacher is, by the salt of the Word, purifying the very springs of Empire. Non-Christian children constitute the major portion of the scholars, and who can tell how irresistibly the next generation will be thus influenced?

The Sunday School Union of India binds together the Sunday-school workers of sixty out of the seventy existing missionary societies, in a Bible-teaching and character-building crusade. Children under fourteen years of age are the special charge of the Sunday-school teacher. "Ten thousand times ten thousand" of such children in India await the entrance of his Word.

And shall we not lift our eyes from India's center to Asia? Here, on Asiatic soil the God-Man lived; here he gathered the children and established the first Christian Sunday-school; here he crimsoned the path he trod with sweat and blood; here his Church began her world-conquering crusade. And yet! And yet!! And yet!!! After nineteen centuries have spent themselves what do we find? Listen—

In India	there	is	*one*	S. S. member	to a population of	900
" Persia	"	"	"	"	"	1450
" Siam	"	"	"	"	"	6895
" China	"	"	"	"	"	64469
" Japan	"	"	"	"	"	916
" Turkey in Asia		"	"	"	"	561

To-day, Easter Monday, I am rejoicing in the fact of a risen Christ. To-morrow, at sundown, I leave my wife and bairns in this plague-stricken city, for China, the land of Sinim. India herself is providing the means for this journey. In China I trust I may be of some service to

the missionaries in the formative stage of a Sunday-school Union for China and Manchuria. The opportunity promises to be opulent. If it proves to be so, I trust the choice Sunday-school people assembled in Rome, when this paper is read, will see to it that the newly-organized work in China is maintained in a state of health and activity. More than half the human race is in Asia. Britain has one Sunday-school missionary in India, and America one in Japan. This is all that Christendom is doing for half the children on God's great and beautiful earth.

Japan

By Frank L. Brown

November 20, 1906, I left San Francisco for Japan, commissioned by the Japan Committee of the World's Sunday School Committee to bring to the Sunday-school workers of Japan, Christian greetings from their fellow-workers in America, study the Sunday-school conditions prevailing, assist in the organization of a Sunday-school Committee or Association, if the time were propitious, and to report results to this Convention. Accompanying me were the prayers of many earnest workers, who, through the announcement of the World's Committee, were deeply interested in the mission to the "Sunrise Kingdom." I bore the greetings to Japan of some of the foremost Christian people in America, including the Honorable Chas. W. Fairbanks, Vice-president of the United States, the Honorable Leslie M. Shaw, ex-Secretary of the Treasury, the Honorable John W. Foster, ex-Secretary of State, E. K. Warren, President of the World's Fourth Sunday School Convention, the Honorable Justice Maclaren, President of the International Sunday School Association, Dr. Geo. W. Bailey, Chairman of the World's Executive Committee, Mr. W. N. Hartshorn, Chairman of Executive Committee of the International Sunday School Association, Mr. H. J.

Delegates from Japan.

Rev. J. G. Dunlop. Rev. Dr. A. D. Hail. Rev. W. W. Prudham. Rev. D. B. Schneder.
Mrs. Prudham and child. Mrs. Hail. Miss Annie N. Hail.

Heinz, Chairman of the Japan Committee, Secretaries of the leading missionary boards, the Honorable John Wanamaker, of the World's Committee, and many Sunday- school and denominational leaders. I also took with me a valuable Sunday-school exhibit, and workers' library gathered especially for Japan.

A glorious sunrise as our ship entered Tokio Bay on the morning of December 8, seemed prophetic of a brighter day for the Japan division of the Sunday-school host.

To ally the Japanese and missionaries in the work proposed, I carried credentials to two representative bodies; the Japan Branch of the Evangelical Alliance and the standing Committee of co-operating Christian missions. A joint meeting of the Executive Committees of both organizations was arranged. The reception to the Commissioner was most cordial and brotherly, the response to the greetings hearty, and appreciative, and favorable action on the suggestions as to the formation of a Sunday-school Association for Japan promptly taken. Committees were appointed on conference, and in co-operation with Sunday-school interests, initial difficulties were overcome, a strong constitution adopted harmoniously, officers elected, and on January 5, 1907, the Sunday-school Association of Japan was successfully launched.

The constitution provides for a central Association with headquarters at Tokio, and thirty-two auxiliary Associations, each centering about some important city. Each district elects a representative to the Board of Counsel, the controlling body for all matters not especially reserved to the annual convention. On this Board of Council are representatives at large, and special members from the Japan Branch of the Evangelical Alliance and Standing Committee of Co-operating Missions, insuring a broad representation. This Board of Council meets annually co-incident with the annual convention, elects secretaries, appoints committees, and decides policies. The Executive Committee acts for

the Board between annual sessions. The Education Committee's work covers teacher-training courses, summer training-schools, Sunday-school courses in seminaries and girls' schools, Sunday-school workers' library, Sunday-school grading, and supplemental work.

The Lesson Committee, in addition to arranging lesson courses and compiling lesson literature, acts as a publication committee for this literature and for helpful Sunday-school books.

Each district association has its own executive committee and provides for an annual convention in the fall, the national convention coming in the spring. For the present the school, or group of small schools, is made a unit of representation in the national convention. Each school is assessed a small annual fee for the national work.

The officers elected and committees and councilmen appointed under the constitution are all men of strength. The President is Judge N. Watanabe, of Tokio, of the Court of Appeals, and a very successful Sunday-school superintendent. The vice-president, the Reverend T. Miagawa, of Osaka, is a leading Congregational pastor. The Reverend H. Kosaki, Chairman of the Executive and Educational Committees, is Chairman of the Executive Committee of the Japan Evangelical Alliance. The Chairman of the Lesson Committee is the Reverend N. Tamura, probably the most forceful Sunday-school man in Japan, thoroughly versed in up-to-date Sunday-school bibliography. The treasurers are Professor Arakawa, of the Imperial University, and the Reverend John L. Dearing, D. D., of Yokohama. The Japanese Secretaries are the Reverend T. Ukai, of Tokio, a lovable and strong man of evangelistic spirit, widely respected, well known in America, and the Reverend K. Mito, recently returned from America and England, where he has made a special study of Sunday-school methods. Mr. Mito is without doubt, the most resourceful and practical Sunday-school worker in Japan,

having made a marked success of his work as Sunday-school field agent for the Methodist Church, South, in Japan. As a Convention speaker he is very effective, and a genius in Sunday-school appliances. The third Secretary is the Reverend J. G. Dunlop, a Presbyterian, loaned by that body for this Sunday-school service, a fluent speaker of Japanese, and very highly esteemed. Mr. Dunlop is a delegate to this Convention on his way back from America to Japan, and will carry to his work, we believe, its enthusiasm.

The annual pledge to Japan of one thousand dollars by the American Committee up to the date of the Louisville Convention, made possible by the generous contributions of Mr. Heinz, its Chairman, will, it is expected, cover the salaries and traveling expenses of the Secretaries.

A very happy feature of the organization was the insistence by the Japanese that the missionaries should have a generous representation on the Executive, Education and Lesson Committees. Four out of the nine members of the last two Committees are missionaries. Four of the members of these important committees are ladies, specialists in kindergarten and primary Sunday-school work.

Following the organization, committees on reception and itinerary were appointed. At the reception for the Commissioner, the Reverend D. C. Greene, D. D., Chairman of the Executive Committee of the Standing Committee of Co-operating missions, said significantly that the Commissioner had come at a critical time in the history of Japan. There was an enormous recent trade increase; a new life energy had taken hold of Japan; the Christian Church shared this new life. There were dangers, owing to this being the transition period. The churches felt this transition. Judging by recent indications, tens of thousands may be added to the church of Japan during the coming year. These new converts must be trained in the Sunday-school. Sunday-school work had been attempted, but needs new methods. Unity through association will

stimulate schools, scholars, teachers. He expressed for the Standing Committee gratitude for the coming of the Commissioner with suggestions which had culminated in the Association which was expected to put new life into the Sunday-school work of Japan.

Dr. Hiraiwa, speaking for the Japanese, said that the increase in Sunday-school membership in Japan was marked. Children outside of church homes are coming into the Sunday-school. Sunday-school work in Japan was practically only thirty years old. They felt the need of improvement in methods, organization, teaching, lessons; pedagogical methods will need special attention. There was never a time in the history of the Church in Japan when so large a number of young people were more ready to devote themselves to Sunday-school work. The Commissioner had come at an opportune time, and the best testimonial to him would be the putting of new energy into Sunday-school work, and by making a great success of the Association.

A tour of six weeks followed, covering Sunday-school Institutes of from one to four days at sixteen district centers. Pastors, missionaries, Sunday-school workers, evangelists, Bible women, students from Seminaries and girls' schools were drawn into these Institutes from a large territory. The preparations were in the hands of local union committees who co-operated heartily. The subjects discussed were, "The World-wide Sunday-school Movement," "The American Sunday-school Work," "The Sunday-school Work in Japan," "The Relation of the Pastor to the Sunday-school," "Sunday-school Organization and Methods," "Training of the Teacher," "The Kindergarten Class," "The Sunday-school and the Home," "The Book We Teach," "The Great Mission of the Sunday-school,"—subjects especially pertinent to the growth of the new enterprise.

The Japanese Secretaries, one or both, were in attendance and training during the tour. Effective help was given in

addresses by them and prominent Japanese, the Reverend N. Tamura, Dr. Hiraiwa and Mr. Sawaye.

The Sunday-school exhibit was a source of unfailing interest and fruitful suggestions at these Institutes. The large attendance, sustained interest and enthusiasm, and note-taking on a large scale were most marked. Students from Government and Christian schools showed especial interest, and were present in large numbers. Pastors confessed their previous indifference to the Sunday-school and their failure to grasp the opportunity it presented, and promised amends. Teachers caught a new vision of their work, and the magnitude of the Sunday-school army of which they were a part. Parents, weeping, said they felt their obligation in the training of their children as never before. Church officers promised to spend more money on the Sunday-school. Seminary presidents said they should introduce Sunday-school books and courses. The prejudice of Japanese educators against the Sunday-school was in places overcome. It was seen that the Sunday-school supplied the moral balance needed in Japan's educational system. The Japanese Minister of Education in a recent address at the Business Men's Club of Tokio, confessed that Japan's greatest need, educationally, was the production of character in its students. Principals were deploring this same lack. Surprise was expressed at the marked advance abroad in Sunday-school work, and the interest of prominent laymen in that work. Question boxes were very successfully used at these institutes.

The spiritual results of the meetings were most precious. The meetings were characterized as a Sunday-school revival. The spiritual life of many in attendance was deepened. There was great tenderness of feeling, and responsiveness to the Spirit's leadings. The workers were drawn together in a spirit of blessed unity.

At Hiroshima, in a few days' meetings following the Institute, over sixty of the Japanese girls in the large girls'

school became Christians and were enrolled as probationers in the church. A large proportion in giving their experience said their first definite impulse to become followers of Christ came during the Sunday-school Institute. The burden of their thought seemed to be, "while so much that is grand and noble is being done, am I to have no part?" These were all non-Christian girls, mostly from strong Booddhist homes.

The eagerness of the young people in the Christian schools of Japan for knowledge and help on Sunday-school lines, constitutes one of the most promising features of the work. Over eighty per cent of the present Sunday-school teaching force in Japan is the product of these schools.

At Kanazawa, Hiroshima, and Nagasaki large and enthusiastic rallies of children of the Sunday-school were held in large halls on Institute Sundays with excellent singing, exercises by the children, and addresses. The picturesqueness of such gatherings of Japanese children and young people in holiday dress can be imagined.

Committees and pastors expressed great gratitude to the World's Committee for the help and encouragement given them by the mission. To feel that they were linked up in the fellowship of the world's work was a great inspiration, and they felt deeply the responsibility of measuring up to better standards of work in view of this relationship and their natural position as leaders in the Orient.

At each place visited, steps were taken unanimously to organize district associations. For this purpose forms of district constitutions were furnished by the National Association. Eighteen out of thirty-two district associations have thus taken favorable action. The others will be reached and organized, it is expected, before the annual convention, May 10 to 12. The expression was everywhere the same, that the organization crystallized a long felt need.

On this tour opportunity of wider service was given through addresses in government, middle, higher and normal schools, orphanages, seminaries, and girls' schools.

As the result of the conferences with officers and committees at Tokio, the following work was inaugurated or policies outlined. The Lesson Committee has planned for three series of lessons to be operated after July 1.

First, a beginners' course of two years for the youngest children, probably the two years' International Beginners' Course, with large pictures suited to Japanese life, and supplemented by a well-edited illustrated paper for children and parents, for Sunday-school distribution. A committee of ladies, kindergarten and primary experts, is outlining this course.

Second, the regular International Course, with improved helps for scholars.

Third, an advanced course for adults, probably the new optional advanced course of the International Association.

A teachers' magazine is to be issued containing lesson helps, news items as to the Sunday-school Association of Japan, question columns, information as to methods, and articles as to Sunday-school departments. The Committee, as a publication committee for the Association will bring out up-to-date books for Sunday-school workers under a royalty arrangement with the publishers, insuring a growing library for teachers, officers and pastors, and some income for the expansion of this work.

Work is now in progress on a special Sunday-school song-book for Japan.

Books now translated or soon to be issued in Japanese available for a Sunday-school workers' library, are, "The Sunday-school Teacher" by Hamill, "Teaching and Teachers," by Trumbull, "The Kingdom in the Cradle," by Atkins, "The Twentieth Century Sunday-school," by Tamura, "Kindergarten Work," by Miss Howe, "Sunday-school Methods," by Mito, and I am pleased to state that since coming to Italy, Mr. Heinz has authorized the translation of three additional books, "How to Conduct the Sunday-school," by Marion Lawrance, "The Blackboard

Class for Sunday-school Teachers," by Miss Darnell, "Outline Studies in the Old and New Testament," by Hurlbut.

The Educational Committee is planning a training course for Sunday-school teachers, covering the Bible, the teacher, the child and Sunday-school organization, with examinations and presentation of Association diplomas at the district conventions. Books are available for this course in the list just given. This training course is to be pushed in seminaries, girls' and Bible-training schools, and Sunday-schools. The fondness of the Japanese for official diplomas will aid in popularizing this course.

Sunday-school Institutes and Teacher-training Courses, with special diplomas for note-taking and attendance, are planned for Kamakura and Kanazawa.

A number of workers' circulating libraries, composed partly of English and partly of Japanese books, are to be sent out by the Association upon application to district organizations, for use for a limited time for Japanese workers and missionaries, who have made earnest inquiries for these books. Gradually it is expected the districts will secure libraries of their own.

The Sunday-school exhibit and library is to be kept at Tokio headquarters when not in use at district conventions It will be added to from America from time to time.

A series of practical leaflets is in preparation to stimulate work along all open lines. These will cover the Sunday-school Association of Japan, instructions and suggestions to district organizations, the cradle, or baby roll (for they have no cradles in Japan), Home Department, Sunday-school grading, supplemental work, teacher-training course, Sunday-school workers' library, what constitutes a banner Sunday-school and a banner district, and a general Round Table leaflet. These leaflets are for distribution to district secretaries, to Sunday-schools, and to be available at the district and national conventions. The baby roll certificate will bear on the border the pictures of the children of the

officers and committeemen of the Association. This department promises to be a very thrifty one.

To arouse a national interest in a Sunday-school advance movement, the Association has erected a standard for a banner district and proposes to present a banner at the National Convention to be held for one year by the district which for the year previous has made the largest advance in Sunday-school membership, new Sunday-school equipment purchased (such as blackboards), students secured for teacher-training course, teachers' libraries purchased, new teachers enrolled, teachers'-meetings held, baby roll and Home Department membership, supplemental work introduced. It is desired that this banner shall be presented to Japan by this World's Convention for this purpose, to give it added value, and I promised them you would do it. Each district will be encouraged to present a banner to the school which within the district makes the best advance along similar lines.

Less than ten per cent. of pastors are reckoned as attendants at Sunday-school sessions. Superintendents are usually church deacons, teachers in public schools, missionaries, evangelists, business men. Pastors occasionally superintend.

Mission schools are as a rule primary only, conducted as one class in rented houses. They are directed chiefly by the ladies in charge of the excellent girls' schools of Japan, who pay the rent and train students as teachers in a weekly teachers'-meeting. Some schools supply from twenty to forty teachers, who go out in twos to needy parts of such cities.

Blackboards are often used and the regular International Lessons taught, or the International Beginners' course, Miss Palmer's or Mrs. Haven's lessons. The weekly training of these teachers as conducted is important, as without it there would be a tendency with the Japanese to deflect into moral and hero stories and fables.

In some places some home visitation is done in connection with these street or mission schools by Bible women or missionaries, but the students are, as a rule, too busy with their studies to visit. Access to homes, too, is more difficult in Japan.

Seminaries and churches conduct some excellent mission Sunday-school work in rented houses or chapels, supplying teachers from the young men students and church members. The church schools in the cities have usually some grading. I visited well-graded church schools at Sendai, Tokio, Kanazawa, Kobe, Okayama, and Hirashima. Age and public school position are the standards in this grading. In these schools the opening exercises are held in joint session, the classes dividing for lesson work, and coming together for review and closing song and prayer. The beginners' or primary class in such schools is mixed, the classes beyond scrupulously separated as to sex. Church schools in cities where there is educational work have classes of students from the Government schools, taught in English by missionaries, or by Christian teachers attached to such Government schools. Almost all Government schools of academic grade have one or more Christian Japanese teachers. The singing in the schools is very heartily engaged in and often excellent. The new Sunday-school song-book will vary and brighten the singing, and it is expected will give a series of opening and closing exercises for school use.

Meetings of teachers of church schools for lesson study are not usual, because of inconvenience or lack of interest or invitation on part of pastor or superintendent.

The schools in Japan range usually from twenty-five to one hundred and fifty members. Two cities, Kanazawa, and Okayama, have weekly or monthly meetings of the teachers of all the schools for lesson review.

We should note the fact that the Christian girls' schools are on Sunday organized as graded Sunday-schools, the

lesson being taught in the class-rooms by the regular week-day teachers. Where the Christian boys' schools are not organized as Sunday-schools, Bible classes of the students are often taught on Sunday.

The country Sunday-schools are carried on by missionaries, or evangelists or Bible women, with help occasionally from local Christians. The missionary sometimes repeats the lesson on her week-day tour into the country.

The International Lessons are those in general use, the teaching is done in Japanese, with the exception of the student English classes. In many adult classes some book of the Bible is taken up and studied consecutively, a method which appeals to adult Japanese.

Several of the theological seminaries, such as the Doshisha College of Kyoto, and the Southern Methodist School at Kobe, are taking a special course of instruction of students on Sunday-school methods and work. "How to Conduct a Sunday School," by Marion Lawrance was a book studied in two classes. The Kobe school has a library of thirty up-to-date Sunday-school books for students' use.

Booddhist priests are introducing Sunday-school work and rewards for attendance. Formerly they paid no attention to women or children. They are now imitating Christian methods.

The blackboard is only in partial use. The Japanese are natural artists, and could make the blackboard a very effective aid in teaching. They were much attracted by two books in the exhibit library, "The Blackboard Class for Sunday-school Teachers," by Florence H. Darnell, and "Pictured Truth," by Robert F. Y. Pierce. The first will be translated, and the use of the blackboard roll encouraged. The large picture lesson roll, small picture lesson cards, and attractive Japanese text-cards for rewards are in use in some of the schools. Mr. Mito has issued a valuable series of quarterlies, supplemental lessons and exercises, and ingenious birthday and reward cards, opening and closing

exercises, and appliances for building up Sunday-school attendance. The use of these will be extended.

A large amount of Bible instruction aside from the Sunday-school, is done through graded Bible work during the week in Christian schools, Bible classes in English at the homes of Christian teachers in Government schools, by Japanese Bible women, evangelists and missionaries, with mothers gathered in mothers' meetings or in sewing, cooking or knitting classes, in Young Men's Christian Association classes, children's meetings and factory talks. The Scripture Union of London has 12,000 members in Japan, and the International Bible Reading Association a good membership.

Dr. Miagawa, of Osaka, it is reported, has said there are 1,000,000 secret Christians in Japan—Nicodemus inquirers—unattached to the Church. I know of two Bible correspondence lists of 1,500 membership each, of non-Christian Japanese, including heads of villages, educators and business men, supplied by missionaries with a monthly paper covering special Bible instruction and intelligence regarding Christianity.

The sale of Bibles in Japan is doubling. The editor of a paper at Kanazawa, himself a non-Christian, has openly advised his readers to read the Bible one-half hour daily for its effect upon the character.

The war, with all of its horrors, provided a golden opportunity to the Christian Church of Japan in connection with its full and kindly ministry to soldiers in hospital and on the field, through comfort bags, at railroad stations, to sow the Word and Christian literature broadcast. These were taken by grateful soldiers to camp and back to their homes in the remotest corners of Japan. The fruit of it is shown in a changed attitude toward Christianity and Christian instruction. The Emperor's donation of 10,000 yen to the work of the Young Men's Christian Association has greatly assisted this favorable attitude of the people toward Christianity.

Japan

A friend of mine met a Booddhist priest in Japan while going across country. They talked about Christianity. The priest pulled from his sleeve a well-worn Japanese Bible and showed it. The Sermon on the Mount, John 3:16, Romans 12, 1 Cor. 13, were all well marked in that much read volume.

"Why have you marked these?" he was asked.

"Some of these places have a striking resemblance to Booddhist teaching, some I don't understand, some are especially fine, and I haven't seen them anywhere else."

"What do you think of Christianity?" he was further asked.

"I think it is a pretty good religion. Booddhism is doomed, and is good for nothing. We shall have to take Christianity, and in my teaching and preaching I use the Bible and teach it. The people don't know the difference and I don't tell them."

The young people of Japan are turning away from Booddhism. Education and Christian teaching are opening their eyes. Without the adherence of these young people Booddhism is doomed.

On May 10–12 the first convention of the Sunday School Association of Japan was held in the city of Tokio. Their Convention Sunday was observed throughout Japan as a day for special prayer for the Sunday-school, for preaching upon Sunday-school themes, and special exercises in the Sunday-schools. This convention was one of four great gatherings focusing interest upon Japan and giving inspiration to the Christian work, the others being the World's Student Young Men's Christian Association Convention, the meetings of General Booth, and the first general Conference of the United Methodist Church of Japan.

The Sunday School Association of Japan, representing the aggressive spirit of young Japan, has commissioned me to invite the next World's Convention to meet in the city of

Tokio, the gateway of the East. This invitation reads as follows:

"The Sunday-school Association of Japan, conscious of its youth, and also of the great burden of its opportunity, to the older brethren gathered in Rome, greeting, and a Macedonian appeal for the cheer and inspiration of their presence in the Mikado's capital, when next they come together in conference regarding the Sunday-school interests of the kingdom." This invitation is signed by T. M. MacNair for the Executive Committee of the Sunday School Association of Japan.

The duty of this Convention is clear. We must heed the call of the Far East where nearly two-thirds of the human race await a saving knowledge of Christ. Japan and China have just passed into the column of the organized Sunday-school forces. Korea will organize in September. The Philippines are asking for organization. The Sunday-school and the Christian day-school are the keys of the position in taking these fields for Christ. Shall we not accept the invitation of the East and by that acceptance impart strength, stimulus, ideal enthusiasm, to the work and workers in this whitening harvest field?

The Sunday School Association of Japan will, I believe, do its full part in revealing through the word Christ, the great world Shepherd, who said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." And the people of the Far East are as dear to him as are those of the West. For them he paid the price of his life.

Korea

By the Rev. John G. Dunlop

This is a missionary, as well as a Sunday-school Convention—a Congress of men and women who believe the

world, the whole round world, is to be brought under the glory and the dominion and the benediction of the cross of Christ. The missionary speakers, therefore, have a missionary message as well as a Sunday-school message to deliver. My message is from Korea, one of the newest and one of the least known of the great mission lands. I should like you to carry away two pictures of that land and of that people.

The first is a picture of the Hermit Nation as it has existed (that is the right word—existed) for many centuries. It is a nation of twelve millions, governed by a little King called an Emperor, who would be more in place and more at home in the days of the kingdoms of Moab and Edom than in these dazzling, puzzling, civilizing days of the twentieth century; a little King who has read nothing, and for more than fifty years of his life has heard nothing but flattery; whose closest companions are witches and fortune-tellers, sorcerers, diviners, spirit-exorcisers, necromancers, and every other variety of characters of such sort; who is so fearful of assassination that he dares not go to sleep in the dark, and so turns night into day, eating his noon-day meal at midnight and his evening dinner at dawn, and sleeping through the safe hours of the daylight.

This country has had a government, so-called—perhaps the corruptest government any country has ever been cursed with. The theory of government has been: plunder of the people. The only restriction, more honored in the breach than in the observance, has been that you cannot plunder all of the people all the time. You cannot get a better idea of the government than by hearing some of the figures of one of their most recent budgets. The expenditures for the King and the corrupt horde that surround him was $1,750,000; for the navy—and it was composed of one rotten gunboat and fifty-three admirals—was $300,000; while for public education it was $27,000, for 2,000 pupils. Japan has six million pupils in national schools. Korea,

with one-fourth of the population should have one and a half millions. She has 2,000. No further illustration of the government is necessary.

The people,—the poor, down-trodden, discouraged, dirty people—have been described as twelve millions divided into two classes, *yongbons* or gentlemen (save the mark!) and coolies, and, whether gentlemen or coolies, for the most part, ignorant and indolent, filthy and vermin-ridden. They are so ignorant and superstitious that in an outbreak of cholera, which they attribute to rats getting up into their legs, they try to ward off the disease by putting pictures of cats on their clothes and the windows of their houses; so ignorant that nine years ago, when the electric car service in Seoul, the capital, had just been instituted by an American company, and coincidently there was a serious drought in the neighborhood of the Capital, the trolley-cars were blamed for the drought. They reasoned in this way: The God of Rain looked down and took those things that moved so smoothly up and down the streets for boats. They must be boats—nothing to pull them, nothing to push them, but going all the same! They *are* boats. Therefore, there is abundance of water in the streets of Seoul and no need of rain. And the mob in their fury smashed the unoffending trolley-cars, and would have destroyed the whole system if they had not been restrained.

They are a people, the keynote of whose life is to do nothing, if possible, but at any rate to do as little as possible; a nation of intense inertia. Why should they move? Why should they exert themselves? To gain anything, and rise above the mire and filth, is only to expose themselves to the merciless rapacity of their rulers. Misgovernment has made them what they are. In a land sea-girt and mountainous like this lovely Italy, they have developed neither energy nor courage, they have produced neither navigators nor artists nor patriots. They had the mariner's compass before Europe knew it; they had metal type and an iron-clad

ship four hundred years ago; the art and medicine and letters and knowledge of the Chinese classics which Japan has, came through Korea fourteen hundred years ago; but while Japan with these acquirements laid the foundations of her present greatness, Korea has only deteriorated, degenerated, disintegrated.

What can missions, what can the Sunday-school, what can the Lord Jesus Christ, do for such a people?

This brings one to the second picture. It is the picture of the church that has grown up out of that mire in the past twenty-four years since mission work began in Korea. It is the most unanswerable argument to be found in the world to-day, for the Divine sanction and Divine authority of Foreign Missions. Is there any one who still regards the work of missions as something voluntary, gratuitous, a work of supererogation, the self-imposed task of some over-zealous or merely sentimental people? If the character of the Bible itself as a missionary book, written by missionary men to missionary peoples does not convince, or if the history of the Church and the manner in which we have got our Christianity has not convinced, I ask you to go to Korea and be convinced by what God has wrought there. Godless men, war correspondents, travelers, have gone and seen and believed, and have come back converted men, at least so far as missions are concerned.

The church which has grown up in less than a generation now numbers about 100,000. It increased fifty per cent. last year, and since the end of last year has experienced a revival perhaps not less powerful and fruitful than the recent Welsh revival. The membership in one Presbyterian district in the north grew last year from 6,507 to 11,943—nearly 5,500 accessions in the year. That it was substantial growth is shown by the facts that those Christians, out of their deep poverty, gave during the year over $9,900 for Christian work; they pledged 8,000 days—one man giving a week, another a month, and so on—for a special

definite evangelistic effort; they built eighteen new churches in that district and enlarged twenty-seven old ones during the year; they have fifty-six day-schools with nearly 1,200 pupils, their schools receiving not one dollar of missionary money.

The two special characteristics of these Korean Christians are independence and diligence in Bible study. They are for the most part Methodists or Presbyterians, but better than either of these names the name of one of the smaller English denominations fits them—Bible Christians. The Koreans are Bible Christians. Many hundreds of the ordinary church members gather twice a year for a fortnight of daily Bible study. They come three, six, ten days' journey at their own expense to attend these helpful institutes.

Their other particular characteristic is independence. In no other mission land has there been such a splendid success in training the young native church in self-support. They build their own churches and pay their own preachers. The largest, most conspicuous building in the great city of Ping Yang is the Presbyterian Church, built with Korean funds, seating nearly 2,000 people and sometimes having 1,000 at the mid-week service of prayer. The city of Ping Yang in which there was not a Christian sixteen years ago now has a flourishing Christian community of over 5,000 people.

My first picture was of unregenerate Korea. Set beside it this second picture of the regenerated church of Korea—and praise God again for his limitless power and abounding grace.

God help us to do our duty by this brave young church of Korea, and so hasten the day when in Korea, as in all the world, "they shall no more need to teach every man his brother and every man his neighbor, saying, 'Know the Lord;' for they shall all know him, from the least of them even unto the greatest of them.'"

Korea

By Frank L. Brown

I arrived in Korea February 23, and found it shaken with a great revival, likened to that of apostolic times, and having many of the characteristics of the great Welsh revival in the thoroughness of individual confession of sins, restitution, prevalence of prayer, increase of Bible study, and heart searching Gospel sermons from the lips of Korean pastors and evangelists.

There were converts at practically every meeting. The meetings were the climax of a movement, based in prayer, which had been under way for some time and which has swept thousands into the membership of the churches. That membership with seekers and adherents is now estimated at 100,000.

Two hundred and four missionaries, an inadequate force, have the responsibility of the educational and hospital work and the training of Korean pastors, evangelists, exhorters, teachers, Bible workers, class leaders. This training is mainly accomplished in large semi-annual gatherings of the Korean workers at Seoul and Ping Yang, where for several weeks or longer they are foundationed in the Bible and methods of work. These gatherings are Korean Northfields. While at Seoul I found one of these Presbyterian training classes of about three hundred Koreans in session. A similar gathering of Methodist Koreans was in session at Ping Yang. These Koreans were reverent and eager for help. They had come at their own expense, sometimes walking a hundred miles to be present. In their hands was the new Korean Bible which consists at present of the New Testament, Genesis, and Psalms. 20,000 copies were sold in a few months following August last and the edition exhausted. Work is in progress on the translation of the balance of the Old Testament. In Seoul and Ping Yang audiences of five hundred to fifteen

hundred were in attendance at the church services. A Korean convert becomes a worker, advertising his membership in the church in some places by a sign on the outside of his house, thus, "witnessing a good confession."

District or group training classes are held during the year at other points in Korea. These classes would lend themselves splendidly to specific training in Sunday-school methods and teaching for in them practically all Sunady-school leaders are gathered.

There were in Korea according to 1906 report six hundred and thirteen Sunday-schools and 45,918 members, a gain over previous year of one hundred and seventy-six schools and 20,607 members. The present membership must be much larger. Korea's population is estimated at 12,000,000.

The Sunday-school sessions are held usually from ten to eleven preceding the church service into which the Sunday-school merges. Practically all the Church membership is in attendance at the Sunday-school, making it in this respect ideal. The proportion of adults in the Sunday-school is variously estimated from six-tenths to nine-tenths and hungry for Bible instruction. Men preponderate somewhat in attendance, week-day religious leaders are the teachers. The small attendance of children is accounted for by the precedence given the seniors in the home life. The children are not planned for, being left at home often as caretakers while the seniors go to Sunday-school. Then there is practically nothing to attract attendance of children, no children's lessons or separate rooms, black-boards, illustrative material, reward cards. The same lesson is taught the children as to the adults and frequently in the same class. A good many Korean adults are children in intelligence and Bible knowledge.

The teaching is done in classes of ten to fifty, according to number of teachers available. The exercises are simple, consisting of singing, prayer, lesson study, review, singing, prayer.

Korea

Practically all of the education in Korea is done by Christian day-schools. The Government has not developed a public school system. The day-schools are attached to Churches. They are largely self-supporting, the rudiments taught by Christian Korean teachers, not themselves always very far advanced. Their Bible is largely the text-book and is thus absorbed, and portions memorized. These children are also in attendance at the Sunday-school service and constitute the bulk of the children's attendance. They are usually taught in Sunday-school by their day-school teachers. Not much effort has yet been made to secure attendance at Sunday-school of children outside the day-school membership. In one day-school of one hundred and forty boys at Kangwa every boy is a member of the church.

It is the rule to have a weekly teacher's-meeting, fully attended, for lesson preparation, conducted by the missionary or pastor. In some cases teachers are not permitted to teach if not present at this teacher's-meeting. The instruction has not proceeded far from the memorizing of question and answer as yet, but the meeting is there and can be gradually expanded into an effective normal class.

A blind Korean Sunday-school superintendant with one hundred and sixty scholars, seventeen teachers, can tell number present in each class for several previous Sundays, memorizes lessons and questions and answers for review, including Golden Text, and conducts a weekly teachers'-meeting. His boy reads the lesson to him and he thus memorizes it. There are several Sunday-schools at Seoul of five hundred membership and one reported at Ping Yang of 1,000 members.

At Seoul sixty missionaries are stationed. I had a very full conference with them concerning, first, better organization and methods; second, improvement of lesson system; third, advisability of organization of a Korean Sunday School Association or Committee; fourth, in what respects

the World's Sunday School Committee could be of service to them.

The Japan Sunday-school exhibit was displayed and aroused deep interest.

It was thought easily possible to build up the attendance of children in the Sunday-school through appointment of a different hour for Sunday-school for children under fifteen; say from nine to ten, or in the afternoon, using blackboard, appropriate songs and exercises, lessons adapted to children, illustrative charts and cards. There is no Buddhistic influence to speak of in Korea to prevent children's attendance.

The Cradle Roll some were eager to introduce at once. It was not thought difficult to break down the indifference of parents to their children's attendance if the sessions were made interesting.

As to lessons, the International Course was used until recently. A Committee of their Council of Missions has prepared lessons for Korea as an experiment, covering consecutive study of a Bible book, the Acts of the Apostles being last year's course. This has been only partially satisfactory. Beginners and secondary lessons are needed. Probably the new Japanese Beginner's Course and illustrative charts can be utilized. An earlier arrival from America of the regular International lesson text and helps would probably restore those lessons to favor—or a new graded course may be determined on as best. Their present lesson quarterlies are usually in the hands of the teacher only and not generally distributed to the School. There is not much previous study of the lessons in the homes.

As to an Association or National Sunday School Committee the Koreans are not yet sufficiently developed to take hold themselves of a Sunday-school organization. The direction must therefore, be in the hands of the missionaries. The machinery should be simple so as not to overload these workers whose hands are already full. It

was felt by the missionaries that now was the time while, things were molding so fast in Korea, to put the Sunday-school work upon the right foundation, to improve methods and instruction, perfect the lesson system, and produce helpful books for teachers and workers. It was thought advisable to have the whole matter placed before the Council of Missions in their annual gathering in September. Professor Homer B. Hulbert of Seoul was appointed to serve meanwhile as a corresponding secretary, to see that the matter of the appointment of a Sunday School Committee or the organization of a Sunday School Association was brought definitely before the Council. He was also asked to act as a point of contact with the World's Sunday-school organization.

A request was also made for the preparation of a Sunday-school exhibit for Korea, similar to the Japan exhibit, to suggest methods and stimulate interest.

A teacher-training course, it was felt, would do great good if the right books could be produced in Korean. The books used in the Japan course could serve here. This course could be introduced for teachers now in the Sunday-school, among the older boys and girls of the Christian day-schools at Chemulpo, Ping Yang, Seoul, and other places, and used in the large training classes of the Presbyterian and Methodist work.

The blackboard work could be easily employed by Koreans. Miss Darnell's book, or some other, could be translated for this purpose.

In view of the magnitude of the Sunday-school work in Korea, which in membership nearly equals Japan's and the possibilities of the expansion of that work a secretary should be immediately set aside for it.

It would seem a strategic thing, yes, and a high duty and privilege, for the Sunday-school world to put its helpful touch upon Korea by the pledge of the money for a Field Secretary. To slip the opportunity would be a serious loss to the Kingdom.

Mexico

Immediately following the Toronto Convention in 1905, occurred the National Convention of Mexico at Guadalajara, July 12–16, attended by a representative delegation from 21 of the 27 states. Probably 50 came a distance of 1,000 miles or more. No church could accommodate the audiences, so the *patio* of a modern sanitarium was secured and most beautifully and conveniently fitted up for the occasion.

Greetings from the International Association (including the announcement of the generous provision for $1,000 gold, annually, for three years, to promote organized work in Mexico) were received with enthusiasm and acknowledged by appropriate resolutions. In harmony with the proposed conditions, a committee was promptly appointed, held six earnest and prayerful meetings and unanimously requested the Rev. Eucario M. Sein to become general secretary. He accepted, to begin his labors October 1, and spent the first month gaining information about organized work in the United States.

The committee prepared a circular letter requesting each Sunday-school of Mexico to supplement the gift from the International, to help to provide a fund to publish necessary literature in Spanish. There was a prompt and encouraging response.

Mrs. Bryner's six weeks' tour of Mexico, which followed the convention, afforded opportunity to present progressive methods and to urge hearty co-operation with the new general secretary. Everywhere the most cordial approval was expressed of his appointment. Numerous letters and occasional programs and papers received show that new interest has been awakened, and the work established upon a more permanent basis. During the 1906 recent convention at Puebla, word was sent, "We have had a very successful meeting for Sunday-school work."

Mexico

There is great unity among all the denominations in Mexico. Comity prevails and union meetings are constantly held in the larger towns. Evil is rampant and intemperance is a great obstacle, but the common people are rapidly becoming familiar with world-movements through the medium of the press. The government is very active in the propagation of all reforms and progress in industry and education.

The latest Annual Meeting of our Association was the best convention ever held in this country. Our young people showed the effect of past years' training in a clear understanding of business, fruitful attendance, and spiritual fervor in all the gatherings. The General Secretary, Rev. E. M. Sein was a leading and inspiring factor throughout the services. He reports seven local conventions during the year, has visited forty towns and cities, has made 166 addresses, and has traveled 12,000 miles.

Special attention has been given to local conventions, to Temperance Day, Decision Day, Normal Classes, Home Department and the Cradle Roll. Our Mexican Sunday-schools have contributed during the year for the support of the work $1,007.86 as against $528.47 in the previous year. Any who can appreciate the very limited means of our constituency will the more freely rejoice with us over the fact that the receipts have been nearly doubled.

Our entire field is missionary territory. Our General Secretary has been invited to visit the cities of the Northwest to inspire the workers and organize the work in that section of the country. Indeed, as we look over the great field it seems to us that there is more work than one man can possibly accomplish.

NOTE.—Compiled from a report of Mrs. Mary Foster Bryner to the International Executive Committee, and from letters from the Rev. John W. Butler, President, and the Rev. C. Scott Williams, Secretary and Treasurer of the Mexican National Sunday School Association.

Work Among the Negroes in America

By Dr. James E. Shepard

Joseph Mazzini, a great Italian leader, aroused his countrymen by the matchless words—"Not my rights but my duties." These magic words permeated his whole life and all of his writings. If each member of the Convention could make these words part of his life, and if he could hand these words down to his fellow-man as he comes into contact with him, and the fellow-man hand them down to his fellow-man, it would not be long before the farthermost man in the farthermost circle would be reached, and "Not my rights but my duties" would be the rallying-cry of the world.

I bring you a message from ten million colored people in the United States who are seeking to learn the lessons of duty and, as they learn these lessons, to impart them to their children, and thus will be raised up a people who will ever be seeking to do their duty. It is a message of hope and cheer that I bring. They are learning the lesson of self-help and recognize that this is a God-given duty. A race that has enjoyed only forty-four years of freedom is not strong enough to stand alone in such a period of time, and yet, with the tremendous strides already made, it cannot be altogether a baby race. Compared with the other races of the world, however, it is a very small child indeed. They need the guidance, sympathy, and helping hand, that will rouse within them a desire to put forth greater efforts to help themselves.

Of the ten million colored people in the United States, statistics show that 2,500,000 are seeking an education, and that they have 35,000 public-school teachers in the United States. This is a very creditable showing along educational lines. I regret to say, however, that the figures are not so encouraging along Sunday-school lines. The religious statistics are not at all accurate. Denominations, in their desire to have large numbers and thus be in the lead as far as numbers go, pad their statistics. From the most accurate

that can be obtained we have only 1,250,000 people enrolled in the Sunday-schools of all denominations among colored people.

The Sunday-school presents a most inviting field for work, and there is no question about the fact that if the nation is to be strong and lifted up permanently, it must be done through and by the Sunday-schools. Above industrial and above higher education, the race needs a religious education. This was strongly emphasized in the letter of greeting from the distinguished President of the United States. In England, the elementary education of the children began in the Sunday-school, and the present educational system of England is due primarily to the Sunday-schools.

In America, among the colored people especially, the elementary education of the children should begin in the Sunday-schools. A few days ago I noticed that a wealthy woman in America gave a million dollars toward the elementary education of the colored children in the Southland. God bless the giver and the gift, for this was indeed a noble thing and will be far-reaching in its effects for good and in the lifting up of a helpless, struggling but ambitious people. If some person could be convinced that the foundation should be first religious and then induced to give a million dollars or even less for the elementary education of the colored youth through the Sunday-schools, and give to the boys and girls a high Christian ideal in the beginning of their lives, what a magnitude of future possibilities would be revealed! With trained teachers, earnest, consecrated workers, and schools of methods along biblical lines, the foundations will be safely laid, and such a gift will do more toward lifting up the race and making them better citizens than a gift five times as large toward straight-out education along industrial or higher educational lines. God grant that the scales may fall from the eyes and duty stand revealed! For the harvest truly is great, but where are the right kind of reapers?

Sunday Schools the World Around

I believe in the education of all the people, and I believe that the State is unsafe when the people are ignorant and superstitious—an ignorant man is a clog in the wheels of progress—but I believe that Christian character should first be laid and after wisdom has thus been obtained, knowledge and wealth can easily be acquired.

The races of the world need a Christian education, for with a Christian education will come Christian tolerance and love which will lessen friction, bridge the chasm of hate, and make a way of peace. I wish that I could stoop down and lift up all the children of the descendants of the three fathers of the races, Japheth, Shem and Ham and, if need be, put them in the clouds and tell them to gain inspiration from the heavenly host, learn the lessons of duty to each other and to their fellow-men and disseminate the seeds of Christianity and kindness upon earth. As this cannot be done, the only thing to do is to seek to gather the children into the Sunday-school, teach them a new lesson of love and faith, and they will be the ones who will "scatter seeds of kindness."

The United States contains the largest Negro population in the world save Africa. In forty-four years of freedom from slavery, the progress along industrial and educational lines has been marvelous. Although the wages paid in a great many sections of the country are poor, a large proportion has gone toward establishing churches and for their support, and some has gone toward the purchasing of property and comfortable homes. As a laborer, the Negro is acceptable; as a soldier he has always been found at the post of duty and amongst the first to answer the call of his country; as a friend, true; as a Christian, although he practises backsliding sometimes, his faith in God is supreme. It is this faith in God and hope that has caused gladness and songs of joy through all the days of gloom and darkness that have passed, and will give strength for the sorrows of to-morrow.

The International Sunday School Association of America realized that the hope of the race lay in the saving of the young, and they have sought for several years to secure a closer organization and co-operation of the different denominations in the United States to work together for the purpose of discussing new methods and plans, equipments and general improvements along Sunday-school lines. I am glad to say that this has largely been successful, and I could cite you instance after instance where the people have been directly benefited and helped, due to this association. There has been a dissatisfaction with old methods and old ways, and longing after better things. The leaders have had to get a "move on them" and in many instances have gone to school. Denominational lines, which have been a great drawback heretofore to the salvation of the people, are largely disappearing under the benign influence of this association. A better understanding between the races has been brought about and I believe that if this Association continues its work among the colored people in the South, it will not be long before all friction will entirely disappear. Several Sunday-schools have sprung up, Baraca and Philathea classes have been organized, county conventions and Sunday-school institutes have been held, and improvement along general lines of management and equipment has been made.

To encourage self-help the International Association agreed to pay half of the salary and expenses of a State secretary (the salary being fixed at seven hundred dollars a year and two hundred dollars for expenses) providing the colored people in the state accepting the proposition, would pay the other half. Under this plan, six states have state secretaries who are devoting their entire time to the work, seeking to reach and save the unreached masses. You can readily see what a task we have when 8,750,000 are not yet reached by the Sunday-school. The International Association is not able financially to carry this

work farther, and, unless help is secured and funds raised from some source, it must eventually be stopped. My salary as General Superintendent has been guaranteed and is paid by one man, Mr. E. K. Warren, President of the World's Fourth Sunday School Convention, the salary of one state secretary by Mr. W. N. Hartshorn. Will the Christian men of America and of the world let this glorious work stop and bequeath to the children a greater burden than their fathers bore? Every time we shirk a duty, or fail to look a problem squarely in the face, we make it greater for our children.

Would that this appeal could reach some hearts and they could see their duty, and not their right to keep the money! Do you want to save three-fourths of the world's population—the colored races? Then lift up the black race in America and they will carry the tidings across the oceans and the marching tramp of millions redeemed from superstition and idolatry will sing your praises in this world and in the world to come.

I believe, Mr. Chairman, that the redemption of the colored races must be largely effected by the colored race, and if you lift them up they will do it. There have been mistakes made and wrongs committed, but let us forget them, let us overlook the mistakes and when we are oppressed let the oppressed help the oppressor by humbleness and kindness and exemplify in daily life true Christianity. There are many, not among this audience, however, who criticize the progress and oppose the steps of advancement which are put forward for the Negro, and they say that freedom was a mistake.

A soldier was wounded upon a battle-field and was brought into the hospital. The surgeon, after a careful examination, said, "My dear fellow, I fear there is little hope for you, and, if there is any message or anything that I can do for you, let me know before it is too late." The soldier, with a twinkle in his eye, said, "Doctor, there is no hope?"

The doctor said, "No." "Then, doctor," said he, "feel in my breast pocket." The doctor did so and found a five dollar bill. The soldier asked the doctor to look at it carefully and tell him what it was. The doctor said, "A five-dollar bill!" The soldier replied, "Then doctor, I bet you that five-dollar bill that I will get well," and he did. To those who believe that the emancipation was a mistake and that the race will eventually fail, I would say, "You have not carefully examined into the case. The thousands of black faces seeking for the light prove the fallacy of the argument; they have caught its shadow and their eyes are turned to the sun. Just as soon as they catch its gleam, they will arise and lift up their fellows and I will bet you the five-dollar bill that the race will not fail."

I bring to you the thanks of the race for all that you have done, and for all that you intend to do, and to tell you that they only want a chance in the race of life, that they are not whining, but are trying to work out their salvation with fear and trembling. They need further help until they are able to stand alone, and the kindness you show to them they will return to you or to your children.

A beautiful German story is told of a hunchbacked girl, the only child of her parents. The mother was very thoughtful and careful about this child. She never let her know that she was a hunchback, she was not allowed to look in the glass; whenever she went out her mother was with her, so that she did not know that she was not like other girls. But this mother died after a few years and the father, married again. The stepmother never would take her out, but left her alone. One day the little hunchbacked girl asked her stepmother to take her out for a walk as her own mother used to do. The stepmother replied,"Why! take a hunchbacked girl out for a walk! Everybody would look at you and laugh! No, the place for little hunchbacks is at home." The child turned away grieved, she looked in the glass and sure enough, she found that she was a

hunchback. It preyed upon her mind and a few weeks afterward she became ill and just before she died she dreamed that she saw an angel, and he came to her and in such tender tones he said, "Little girl, do you want to go to heaven to see your mamma? She said, "No, they do not want little hunchbacks in heaven." He said, "Oh, you are not hunchbacked," and he touched the place on her back where the hunch was, and it fell off, and in its place there came a pair of wings, and the little girl flew right to heaven into her mother's arms.

If our friends will stop talking about the mistakes and the failures and stop chiding and telling us that we are not like other folks, after a while the hunch of mistakes and superstitions and ignorance will fall away and in their place will come wings of peace and intelligence, and an honest desire to be honest men and virtuous women, and with these we will rise above all the obstacles and difficulties and take our places in the foremost ranks of the forward nations; and you can be the angels to touch the hunch so that it will fall off—

"For there is never a rose in all the world, but makes some green spray sweeter;
There's never a wind in all the sky but makes some bird's wing fleeter.
There's never a star but brings to earth some silvery radiance splendor,
And never a sun-lit cloud but helps to crown the sunset splendor;
No robin but may cheer some heart, its dawnlight gladness voicing.
God gives us all some small, sweet way to set the world rejoicing."

Norway

By Pastor J. M. Sellevold

It is a great pleasure for the committee of the Sunday-school Union of Norway—the Land of the Midnight Sun—to send a Christian greeting to such an important meeting

as this convened in the city of Rome, where the gospel of Jesus Christ was represented in apostolic times by the Apostle Paul.

It gives a happy opportunity too, to give an account of the Sunday-school work in Norway. In our country, Sunday-school work had its origin together with the Evangelical Free Churches, in about 1850–1860. The beginning was limited both in Church and Sunday-school work and it was about twenty years before it took hold among the people. The first Sunday-school missionary was appointed, with financial aid from London, in 1877. Since then the work gradually gained a better footing, Sunday-schools were organized in various parts of the country and two Sunday-school missionaries were appointed to give their whole time to this work. In 1898 the country was divided into three districts. Three missionaries were put at work, one for each district. The work of these missionaries has mainly been among the Free Church people, but they have also done all the work they found opportunity to do in the established State Church circles. This church body has taken up active Sunday-school work, too, in later years and is now carrying on quite a prosperous work in this line, especially in the cities.

The combined Sunday-school work of the Free Churches of Norway is organized under the name of The Norwegian Sunday-school Union. It has a head committee of seven members located in the capital city, Christiania. The country is divided into three districts, each having a district committee of its own and a missionary, who gives his whole time to this special work. The union is using the International Sunday-school Lessons, and issues the lessons with eight to ten thousand copies every year. The International Bible Reading cards have been printed in editions of six to ten thousand copies yearly. The Sunday-school Teacher, a monthly journal especially adapted for the benefit of the Sunday-school teachers, is published by the Union. To

care for the literary work, the correspondence, and keeping headquarters for our Sunday-school literature and reporting to the Sunday School Union in London, an editor and secretary is appointed. Spiritual revivals have done a very good work among our people from time to time, and the seed planted in the hearts of the children in Sunday-school has again and again proved to yield the largest fruit when the Spirit of God visited the people. Every spiritual movement shows the fact that the young people and the children together give by far the largest percentage to the Church of God. This fact makes the Sunday-school work the most hopeful of all our Christian work in Norway and it encourages us to continue along this line with all the energy, wisdom and strength that we can put into the work.

The statistical side of our work is perhaps not the strongest. At different times we have tried to get a Sunday-school census taken; last year the missionaries were asked to gather as good statistical information as they could. The figures obtained showed an enrolment of 25,000 to 27,000 children in the Sunday-schools that may be counted as in line with our Sunday School Union, the Evangelical Free Churches of Norway. The number of Sunday-schools may be estimated at three hundred and twenty-five and the number of male and female teachers at two thousand. Our three missionaries are traveling throughout the country all the year round, sailing along our stormy coast and enduring hardships in various ways. Their work is a many-sided one: Children's meetings, teachers'-meetings, public sermons, addresses to parents, showing biblical and historical magic lantern pictures, collecting money for the work, etc. The number of meetings held of various kinds is about a hundred every three months for each missionary, making the number of meetings in the special interest of Sunday-school work 1,600 every year, in connection with our Union. A half dozen children's and young people's papers are published among the various Free Church bodies

The Delegates from Palestine.

Mrs. A. Edward Kelsey. Mrs. John P. Newman.
The Rev. A. Edward Kelsey. Frances W. Kelsey. Irving W. Kelsey. The Rev. A. E. Thompson.

in Norway and at least the sum of eight thousand crowns used in the missionary work, besides money for the running expenses of the schools.

The precious seed of the Word of God is beginning to give its blessed fruit year by year, and many examples might be given showing that through the hearts of the children the way has been opened to the parents and the home. But when it is realized that about three to four hundred thousand of the children of Norway are not yet gathered in Sunday-schools, it appeals strongly to us to press onward in this great work.

It is with sincere thankfulness that we acknowledge the noble and valuable aid our work has received from the Sunday School Union of London. A great deal of the success our Sunday-school work has gained may be ascribed to this agency, and it is a great pleasure for us as a Sunday School Union of Norway to give our friends in England our sincerest thanks, hoping they may continue this blessed work for the Master among us.

Palestine

By the Rev. A. E. Thompson

When the World's Fourth Sunday School Convention met in Jerusalem, an earnest effort was made to encourage work of all kinds among the children of the Holy Land. With the hope of increasing the number of Sunday-schools and assisting those already established to do more effective work, the Palestine Sunday School Association was organized at that time, and an amount of money contributed for Association purposes. While there has not been any marked development in the three years which have intervened, it can be safely said that there has been more attention paid than formerly to this distinctive work. The Association has supplied lesson helps in Arabic, free of cost, to any school desiring them, and the International Lessons are coming

into more general use. Attempts have been made to secure the services of a trained American worker to make a tour of the schools of the land, and also to send a local deputation over the field, but the right man has not been found for either purpose. A most hearty interest has been taken in the Association both in America and Great Britain and the Scottish National Union has made a liberal donation to our funds.

The Bible instruction in all our mission schools is so thorough, and the number of children touched by missionaries outside of the ordinary school work is so small, that many do not see the same need for Sunday-schools as is realized in the home field. The Secretary of the Church Missionary Society, the oldest and largest general mission work here, reports that they have about fifty day-schools for boys and girls, in twenty-eight towns and villages, scattered over Galilee, Samaria, Judea, Philistia, and Gilead, besides a Girls' Orphanage in Nazareth, a Girls' Boarding-school in Bethlehem and Bishop Gobat's school for boys and the English College in Jerusalem. He says:

"In all of these the teaching of Scripture, and in almost all the memorizing of parts of it, form an integral part of the school curriculum. It cannot be gainsaid that it would be much more politic to dispense with Sunday-school than to lose the opportunity afforded of imparting Bible truth on the five school-days of the week. As a matter of fact, however, a Sunday-school is conducted in most if not all cases, for those children who can be gathered together. In some places they also attend the church services, while in Jerusalem and Nazareth children's services are held in the church once a month."

What has been said of the Bible teaching in the Church Missionary Society schools holds true of most schools in the land. The list is a long one, including boarding and day-schools, conducted by the London Jews' Society, the English Bishop, two German Societies, the New England Society

Miss Canada Howie. Ghosn-el-Howie, Lebanon. Miss Rubie Howie. Mr. Edward Y. Spurr, Canada.

of Friends, the Christian and Missionary Alliance, the United Free Church of Scotland, Miss Ford, Miss Arnott, Miss Lovell and Miss Dunn; and the field covered includes all the principal centers and some villages. With such forces at work we are sure that the Bible will not soon become a neglected book here.

While the Bible lesson is daily bread in these schools, and the International Lesson, or a substitute for it, is studied by a large part of the school population on Sunday, distinctive Sunday-school work in a larger sense has been attempted with marked success in some missions. Both the Friends and the Christian and Missionary Alliance regard it as one of the most important factors of their work and have adopted up-to-date methods. That Sunday-schools can be conducted apart from day-schools, or even general mission work, is demonstrated in one place where a Sunday-school of one hundred and twenty urchins of all degrees of untidiness, has been gathered in a girls' boarding school which has no such adjuncts. The peculiarities of this field may impede the forward march of the Sunday-school for a time, but we believe the Association will yet report such progress as will bring joy to those who inaugurated it.

Russia

By Herr John Hanisch

The report which is herewith submitted to you can in the nature of the case be called only an attempt at reporting, for the territory is so vast and the circumstances in the various parts of the empire so different. Russia is to-day an empire with a population of one hundred and fifteen millions in the European and fourteen millions in the Asiatic part of the empire. Yet the late political and religious development has made this immense territory in all its parts and provinces ready for the reception of the gospel. You are just now

especially interested in the Sunday-school work done in this great country, hence I shall attempt to give you a survey of that work, and in order to do so I must classify the inhabitants according to their church relations.

1. Work among the Roman Catholics. These are mostly Poles, and Sunday-school work among them is chiefly carried on by Baptists. It is greatly hindered by the influence of the priests and the prejudice against God's Word. At Lodz, Warsaw in Poland, and in Valhynia there are Sunday-schools conducted by Baptists and attended by Polish Catholic children. Mr. Herb who labors among the Poles is an enthusiastic promoter of Sunday-school work.

2. Work among the Lutherans. In the Baltic provinces Sunday-schools are among the Lettes, Esthonians and Germans, in other parts only among Germans. Since Free Churches have sprung up among them, they have begun to establish Sunday-schools, the attendance at which is compulsory for their own children, who are not allowed to go to any other. As far as I know the children are grouped in classes, but the Lutheran Sunday-schools have not introduced the International Lessons.

3. The so-called Free Churches are as yet very weak, there being only a few of them in Poland. As far as they could be reached and influenced by us, they have adopted the International Lessons. They report only four Sunday-schools with six teachers and one hundred and sixty scholars.

4. The Mennonites who settled in the southern part of Russia and in the Crimea are descendants of Germans who emigrated thither some hundred years ago. They are divided into two different bodies, namely such as baptize at a certain age, and such as require conversion before baptism by immersion. My report refers to the latter only. They have their own day-schools, with able Christian teachers who devote much time and strength to Bible study. On account of this arrangement Sunday-school work has not the significance to them which it has to other denomina-

tions. They have their own Sunday-school agent and a child's paper. The Sunday-school missionary, Brother Witt has visited them also and was cordially received; but they could not be induced to adopt the International Lessons and join the International Bible Reading Association. Even at their last conference they declined the lesson plan and arranged one of their own. If it can be arranged so as to let us have the lesson topics at an early date so that we can adapt it to the Russian calendar (Julian) there may be a possibility of introducing them. It was not possible to get an exact statistical report, but there are among the Mennonites about three hundred Sunday-schools, having six hundred teachers and ten thousand scholars.

5. The work among the Baptists has thus far been chiefly among the Germans. But of the two hundred and eighty-nine Sunday-schools reported last year, eighty-five were Lettes and fourteen Esthonians. Among the Russians progress is even greater, but of that I shall speak separately. Besides these, there are a few Polish and Bohemian Sunday-schools in Poland and Volhynia. Counting all the Sunday-schools of the non-Russian Baptists there are three hundred and fifty Sunday-schools, eleven hundred teachers and twelve thousand scholars. These Sunday-schools are scattered through the Baltic provinces, Poland, Volhynia, the country along the Black Sea, the Dnieper, Volga and Don rivers as far as the Kaukasus, and into Siberia. Since Mr. Witt has traveled through these regions the number of Sunday-schools has greatly increased. Among the Baptist churches Sunday-school work is considered a very important branch. Their Sunday-schools in Poland, where the same calendar is used as in western Europe have used the International Lessons from their first introduction—in other Sunday-schools they, as well as the class system, have been gradually introduced. The scholars have the Bible reading lessons with notes given them, the teachers are members of the International Bible Reading Association.

A teachers' monthly is a thing we need very much. Children's papers are published in German, Lettish and Esthonian languages.

Now, I shall speak of the work among the Russians proper. As is well-known, this can only be spoken of since the manifesto of October 17–30, 1905. The editor of their paper, The Christian, wrote me from Petersburg that they had had no time to collect statistical figures as the work is taking up all of their time and is growing rapidly. With the consent of Mr. Waters, the father of the International Bible Reading Association, the International reading lessons have been translated into the Russian language by Mr. Prochonow who issued them in the form of a calendar. So much is certain, the work among the Russians—including the Sunday-school work—has developed in an unexpected and unprecedented way and is most hopeful, provided that the laborers are forthcoming who are needed. The Russian people long for the Gospel, as the following example will show. At Odessa two halls have been rented having room for thirteen to fifteen hundred people and already a third preaching hall is needed to receive the crowds that come. The two Sunday-schools which were started a year ago have over three hundred children. The conditions at Kiev, Moscow and Petersburg are similar. A Sunday-school missionary could do a good work now among the Russians, if we had the man and the means to support him.

The sum total in Russia is about one thousand Sunday-schools; twenty-five hundred teachers; twenty-five thousand scholars speaking the German, Polish, Czech, Lettish, Esthonian and Russian languages. Among all these there is one—only one, Sunday-school missionary. May the time soon come when at least half a dozen are employed. The one appointed by the Mennonite Brethren cannot be counted, as he travels about only at intervals, and is really not a missionary, but a supervisor of their own Sunday-

school work. You will easily see what that means, when you think of the immense territory, the incomplete railroad system and the dreary, pathless regions of our land. In the South and in Volhynia circuit secretaries have been appointed to visit the schools occasionally and encourage them in their work. For the Sunday-school missionary, a journey of four thousand kilometers, of these one hundred to one hundred and fifty in one day by wagon or sleigh, wrapped in double furs and caps, is nothing unusual. Often the way is lost, or the horses fall into steep ditches. He has to pass the night in the open steppe in the winter's cold or in a miserable hut, bare of every necessity, where a wooden form is the only thing he can have to rest on. It is no wonder, then, that under such circumstances the missionary returns from a tour of several months exhausted and often quite ill, cheered on to further work only by the success which has attended his labors. Nor is it surprising that it is so difficult to find the right kind of men; for, aside from other things, they need to know at least the German and Russian languages and if possible, Lettish and Esthonian; and above all things else to have a sound and healthy constitution.

Still, the encouragements are not wanting. The children are most eager to come; if they are snowed in and see no other way of getting out of the house they crawl up through the chimney to attend the Sunday-school. The adults are willing to leave the plough to take up the Sunday-school work. Even the want of suitable clothing does not keep the children at home; if a boy has no suitable coat of his own he puts on his father's, or he borrows his sister's dress, so it happens that often boys and girls cannot be distinguished. The want of schools, and hence, the lack of education even among the Christians, makes it very difficult to obtain the necessary teaching force for the Sunday-schools.

Dear Christian friends, here is a people calling for workers as no other. Our people do all they can to send

more workers into the harvest. Teacher's Institutes are arranged, summer schools are held at much sacrifice. Russia's cry for helpers should reach the heart of this Convention. I can assure you, dear fellow-workers, Russia needs and deserves your consideration and your help. We ought to have at least one more Sunday-school missionary, so that we could divide the land into two sections, an eastern and a western. Such a division would make the journeys shorter and cheaper, the seasons of rest could be shorter and much more work would be accomplished. Two workers would cost much less than twice the amount for one, but they would accomplish far more than twice the work that one can do, and we could more easily find the men. We now expend from four to five hundred rubles traveling expenses annually for one man and that is more than half the salary for one man. May the Lord show you, dear brethren, what may be your duty towards Russia in this most important crisis.

Spain

By Pastor Francisco Albricias

The enemies of the gospel say that Spain will never become evangelical, and unfortunately, the success of the gospel cause in Spain up to the present has not been very great. For this reason we need to work fervently among the young. There are at present about one hundred Sunday-schools in Spain, with about sixty-five hundred scholars.

I wish to say a few words particularly about our own work at Alicante, which is about half way down the east coast between Barcelona and Gibraltar. This work began about ten years ago. It is not under the auspices of any society. At the present time there are in our day-school about three hundred and fifty pupils. These pupils pay their school fees, and thus produce about half the income needed to keep up the whole mission. But the most suc-

Spain and Portugal.

Rev. Antoine J. Rodrigues,
of Ponta Delgada, Azores.

Rev. H. Maxwell Wright,
of Portugal.

Pastor F. Albricias,
Alicante, Spain.

cessful part of our work is the Sunday-school. It began as a very humble affair indeed, but now it has an attendance of about twelve hundred pupils. We have two other subsidiary schools, with an attendance of about sixty or seventy each.

Although the time for the Sunday-school is 10 o'clock on Sunday morning, not a few children appear as early as 8 o'clock. We open the doors and take care of them. Four of the scholars begin to play on tambourines in the inner court connected with the school building. About half an hour before time for beginning Sunday-school, the Director goes out with scholars and with these tambourines, and they march through the principal streets, and by the time they come back to the school they have about a thousand children.

In Spain there is not religious liberty granted to us, but we take it!

The buildings are comparatively small, but we have two halls and into these we pack about six hundred each. I speak to the larger children in one of the halls long enough to explain to them the Sunday-school lesson. After they have listened, and sung hymns, and prayer has been offered, the doors are shut, and then the magic lantern is brought out.

When they have been there with the door shut, and the windows shut, six hundred children packed in that little building, they do not suffer from the cold. Once this first batch has been dispatched, the second contingent comes in from the other hall, eager to see the magic lantern slides. They have had, in the meantime, the Sunday-school lesson also.

Sunday-schools in most parts of the world last about an hour, but here they begin at 8 o'clock in the morning and it is about midday before they end. This is only the beginning of what will yet be in Spain, with the blessing of God.

Sunday Schools the World Around

Sweden

By Herr August Palm

The whole world has great reason to thank England for the blessed idea of Sunday-school work; but Sweden has still more reason. And we are very happy for this opportunity to express our heartiest thanks to our English brethren for all they have done for the young in our country.

We have not only got the idea from England. An English lady, daughter of an English Consul in Stockholm, organized the very first modern Sunday-school in Sweden, in 1833, but great opposition from clergy and others killed the work. An English Wesleyan missionary, the Reverend George Scott, organized the second Sunday-school in Stockholm two years later; but he had to flee to England on account of persecution (the people would have stoned him), and his little Sunday-school plant was destroyed.

During the following sixteen years several Sunday-schools were organized by Christian Swedes both in the Capital and other cities, but continued only for a short time. In 1851 the example of the Sunday-school friends in London was of the greatest blessing to us. Mr. Per Palmquist, a teacher in Prince Carlo's School in Stockholm—our Robert Raikes,—and a countess, Lady Ehrenborg, among others, visited the exhibition in London. Both of them saw the Sunday-school work there and became deeply interested in it. Upon their return they tried to put into practise what they had seen. Mr. Palmquist, who was an inspector for the poor, invited some of the poorer children on Christmas Eve to his house. He did not dare to invite his own school children. If he were quite true to the example seen, I am not sure but that he opened his Sunday-school with a big portion of porridge and milk. At any rate, the school was organized and became the parent Sunday-school for the Free Churches in Sweden, and is still prospering in the First Baptist Church in Stockholm.

A year later Lady Ehrenborg, knowing nothing of Mr. Palmquist's school, began a course of training for teachers, and in the following year, 1853, she organized a Sunday-school, which in the same way became the private School of the Established Church. The Sunday-school Union of London, having heard of this beginning, wrote an encouraging letter to Mr. Palmquist, and asked him to visit other places and organize schools, and enclosed £25 for traveling expenses. He did so, and schools were organized in Upsala, Gefle, Nerike and other places.

During the first twenty years the work went on rather slowly. But in 1871, a Sunday-school Union was organzied in the province of Nerike. Our dear Brethren in the London Sunday School Union sent a delegate to its first annual meeting. After this begins another period. Through the help of the Sunday School Union in London a missionary was engaged, a periodical with an explanation of the text and hints for teachers was printed; hymn-books for children were prepared. The missionary not only reorganized the old Sunday-school and organized new Sunday-schools, but provincial Sunday School Unions were organized in various districts. New missionaries were engaged, training courses for teachers were held and the work began to prosper as never before. More help was received from London, more missionaries, more work and more blessings. At last twenty faithful missionaries were on the field. In 1894, the different provincial unions were united in the Swedish Sunday School Union. Last year this Union had nineteen missionaries on the field, of which fourteen work during the whole year. Beside these the Baptist Union supports three or four missionaries annually. The Congregationalists also carry on a missionary work through the preachers, who at the same time are a kind of Sunday-school missionaries. And still we have several large provinces and very wide districts in other provinces, where the Sunday-schools are scarcely known. But we hope to be able to reach even

them, by and by. In the province of Herjeadalen, far east, there are only a few schools and one chapel in the whole province.

And now, what has the Sunday-school done for Sweden? Very much. Remember that the Sunday-school was organized 1851, before the Free Churches (Baptists, Methodists and Congregationalists) were introduced to Sweden. Here and there were some few Christians. They were too few in number to organize a church, but a Sunday-school, however, could be taught by them. God blessed this work, souls were converted and the Christians were multiplied. Then churches were organized and churches and chapels erected.

The Sunday-school missionary has in a great many districts opened the way for the preacher. The Sunday-school has had more to do with religious life among elder people and the spreading of the gospel than many realize.

In a word, in 1851 there was not a single church or chapel. Now the above mentioned denominations have 1,826 churches, with 151,050 members and 1,923 chapels and church buildings to a value of sixteen millions of kronor, without the houses for preachers. We have 1,192 Young People's Societies, and the 52,000 active members mostly have come as a fruit from the Sunday-school. Especially during the last years the Lord has granted us rich blessings. Spiritual movements have been seen in most of the provinces. The missionaries have often been obliged to break off their journeys, and give up their training class and draw in the nets. Revival meetings have been held evening after evening. Only one example. I have a delegate with me, Mr. Coresan, from Eskilstuna. Last winter about one hundred, and the winter before about two hundred, children and adults of his school were converted. Similarly, in the school to which I belong.

In provinces where the Sunday-schools have been held for a long time, opposition and prejudices begin to disappear.

The Swedish Delegates.

Aug. Palm, O. Lindholm, Stockholm. Gust. Lagerstedt, Heedikswall. H. J. Karlson, Eskilstuna.

But now at many places we have to face something still worse—something more dangerous. It is socialism, which works against Christianity with all its might. At Eskilstuna there is a Socialist Sunday-school with seven hundred children. At Kaping, for instance, the Socialists put up placards in the streets, urging the people not to visit Christian meetings or allow the children to attend Christian Sunday-school. But the Lord is stronger than the Socialists. He will give us the victory.

Switzerland

A Report of the Sunday School Committee of the German Evangelical Cantons, Supplied for the Convention by G. de Tscharner, of Berne

The Sunday-schools in Switzerland do not stand under one direction. In the different Cantons, there are independent, more or less completely formed organizations. We have no report from the French part of Switzerland.

Sunday-school work has prospered immensely in the German Evangelical Cantons. There are parts of the country where you could scarcely find a single little village without a Sunday-school. Because of the scattered population, each Sunday-school is usually small. Large schools, with a few hundred children, and with the system of groups, are found in towns and large villages. Usually they consist of a teacher, who assembles in a private room about twenty to fifty children. This is the really typical Sunday-school of our country, and our ideal of it. They generally meet in private houses, sometimes in a schoolroom, or in a meeting-hall, and in churches, in large villages.

The hour is spent with a simple exposition of the Scriptures, particularly of the biblical stories, with a practical application to the life of the children, besides prayer and hymns. Great festivals do not enter into our Sunday-school life; it offers its brightest moments at Christmas time. The

lovely excursions in the woods during the summer have been much appreciated lately.

It is not the church which organized the Sunday-schools. They were started entirely by personal initiative. In the beginning they met with difficulties and prejudice, but they now enjoy nearly everywhere grateful acknowledgment and sympathy. Pastors encourage their cause more and more, by establishing new Sunday-schools, and by giving lessons of preparation to the teachers. The children join the Sunday-school at four or five years of age. In most places they leave it at the age of thirteen or fourteen, when they follow the study of the catechism—some, however, remain until their confirmation.

For the Canton of Berne, we can give a fairly exact statement. There exist about five hundred and fifty Sunday-schools with thirty-six thousand children. The other Protestant German Cantons might stand comparatively in the same proportion, above all Zurich, Bâle, Schaffhausen, as well as the Protestant parts of Aargau, St. Gallen and Thurgau.

We estimate the number of Sunday-schools in the German Protestant part of Switzerland at about fifteen hundred Sunday-schools, with about eighty to one hundred thousand children.

In some Cantons the Sunday-school teachers have formed an Association. The Bernese Sunday-school Association has about one thousand members, in four hundred Sunday-schools. Seventy-five per cent. of the members belong to the National church, while about twenty-five per cent. belong to the different denominations. It stands on the principle of evangelical alliance. The organization is most simple. At the head, there is the Central Committee in Bern, where Mr. Baescklin succeeded as president the late Dr. Bloesch. In town and country, there are seventeen Sections, meeting once or twice annually in a conference. On these occasions reports are presented,

Bible lessons and lectures on methods of teaching given, and practical specimen lessons with children.

A special Agent, formerly teacher of pedagogic method at a schoolmaster's college, devotes part of his time to the service of the Sunday-school Association of the Canton of Bern, visiting the Sunday-schools, giving lectures, and leading the lessons at conferences. He has published a book, containing detailed advice on the best way to deal with biblical stories for children, thus helping and guiding teachers in acquiring a deeper understanding of the subjects themselves.

All the members of the Sunday School Association receive the *Correspondenzblatt*, which contains the necessary communications concerning the work, and principally instructive articles.

The children get every Sunday the "Kinder-Sonntagsblatt" founded by the late Dr. Bloesch. The business part of the work is done by the Central office in Bern (*Sonntagsscheel Agentur*).

A training course of Sunday-school teachers of the country was held in Bern, two years ago, (seventy students participated). A similar course followed last year for town people. They evidently answered a long felt need, and met with much interest.

Other Cantons have similar Sunday-school Associations, with a less complete organization.

On the whole we can state with joy and gratitude to God, that the work of Sunday-schools is now deeply rooted, and constantly progressing, adapting itself in its forms and development to the special circumstances of our beloved country.

We are more and more aware of its increasing importance, as we see the rising movement in favor of public schools without creed or religion. So far we can only be thankful for the complete freedom our Sunday-school work in Switzerland enjoys.

Sunday Schools the World Around

Turkey

By the Rev. Thomas D. Christie, D. D., LL. D.

The American Board has four Missions in Turkey. The Western Turkey Mission was founded in 1819. Its field is Constantinople and nearly the whole of Asia Minor. The Eastern Turkey Mission, established in 1836, covers ancient Armenia and eastern Mesopotamia, to the borders of Persia. The Central Turkey Mission occupies the Southern part of Asia Minor, Northern Syria, and the northwestern regions of Mesopotamia. The first missionaries went to this field in 1844. The European Turkey Mission, begun in 1859, has for its field ancient Thrace and Macedonia. The population ministered to by these four missions numbers about twenty millions.

There are nearly two hundred missionaries, two-thirds of them women; and about eleven hundred native ministers, evangelists, and teachers. All of these are engaged in Sunday-school work. The Evangelical churches number one hundred and forty with seventeen thousand members; the places where the gospel is preached are about three hundred; Sunday-schools number about four hundred, with close to thirty-five thousand pupils, taught by over three thousand teachers; the languages used are mainly the Turkish, the Armenian, the Greek, the Arabic, and the Bulgarian. It is encouraging to know that more than fifty-five thousand hearers attend the preaching of the gospel every Sunday. In these four Missions there are twelve theological seminaries and colleges (two of the latter for women), with over twelve hundred pupils; there are nearly five hundred high and common schools, in which over twenty-two thousand boys and girls are studying; to all of these pupils the truths of God's Word are taught every day; for the support of their pulpits and schools our poor people tax themselves and pay each year close to one hundred and twelve thousand dollars.

Delegates from the Levant.

The Rev. Dr. Thomas D. Christie. Miss Agnes Salmond. Mrs. Haskell. The Rev. Mr. Haskell.

In 1895–6 they saw more than fifty thousand of their kinsmen and friends murdered in cold blood; their property was ravaged and destroyed; tens of thousands of widows, orphans, and destitute poor had to look to them and to us for bread and clothing. It is a sublime spectacle, to see how our brave people, strengthened by the truth and the Spirit of God, have rallied again after such fearful calamities—as the Athenians rallied at the darkest period of the Persian War; as the Jews rallied under Nehemiah—and have gone on with increased energy, in their evangelistic, educational, and charitable work. Their churches and schools have never before been so full; and best of all, deep and genuine revivals have never before been so frequent and so powerful. It is God's work, not man's—this is the only solution of the mystery.

"The churches of Asia" look to you to provide for them a Sunday-school Secretary.* I was expressly commissioned to urge this upon you. There is a great and interesting work awaiting such a man. For, good as the instruction is which is given in our Sunday-schools, the methods in many places need improvement. Our pastors and teachers need the new stimulus and help that the Secretary would bring. He will receive a hearty welcome everywhere.

In some of our cities there are Sunday-schools with seven or eight hundred pupils. They meet in the forenoon, the sermon being preached in the afternoon. Men and women, as well as children, attend; and the session lasts from an hour and a half to two hours. It is a pleasant sight, to see the church filled with little groups surrounding their teachers, all seated in Oriental fashion on the floor; on one side the men in their red fezes, on the other the women in their bright-colored dresses. The discussions in the classes are usually very animated, for in the East a keen interest—be

* Before the close of the Convention the support of a Sunday-school Secretary for the Northern Levant was assumed by the Executive Committee.

it only an intellectual interest—is taken in Religion. The decrees of God and the free-will of man are always live subjects. In Marash at one time the debate became so earnest and so prolonged that the missionary felt constrained to put an end to it; which he did by showing, in a sermon, that man is free, because God had decreed from all eternity that he should be free. From the classes thus trained and instructed in Bible truth, our churches receive about a thousand new members each year. In a report from the Sunday-school in Adana, thirty miles east of Tarsus, Miss Morley writes: "The Adana Sunday-school has two departments, the adults and the children; the former meet in the church, the latter in the school-rooms under the church. The adult pupils number over two hundred. This department is in charge of our energetic Pastor Topalian. The lowest attendance of the children this year was two hundred and twenty-six; the highest three hundred and thirty-four. They are instructed by fourteen enthusiastic teachers. These remain for a time after each session, to study together the lesson for the next Sunday. I have charge of this meeting, and have been much pleased with the free and earnest spirit of the discussions. Difficulties encountered by the teachers in the classes are brought forward, and help is given. The children have contributed this year about thirty-six dollars; half of which sum is to go to foreign missions, and half for the work in Adana."

Miss Mary Webb writes: "Last fall we sent out a girl-teacher to old Mopsuestia, where in early days the famous Theodore was Bishop. It is now only a miserable little village, the mud huts scattered around among the ruins of the ancient city. Our good girl lost no time in organizing a Sunday-school. And now a real revival has crowned her labors with spiritual blessings. When I was there recently one of the meetings continued till nearly midnight; it seemed impossible to break off. On coming away in the morning the teacher brought me a handful of copper coins, amounting

to about seventy cents. The poor, ragged children had brought their offering of coppers every Sunday, and this was the whole amount. I asked what they wanted done with the money. She said that she had been telling the children of the misery of the child-widows of India; and that the little villagers had asked to have their mite sent to India for the education and help of one of the child-widows. One cannot help thinking how old Bishop Theodore and his friend Chrysostom would have been pleased with this fruit of the gospel in Mopsuestia! And we know how pleased with it is the Master whom they served so faithfully."

Besides the Protestant schools of which the statistics have been given, there are many good Sunday-schools in the Gregorian Churches. In these also there is earnest study of the Scriptures, with hymns and prayers as among ourselves. Through the influence of God's Holy Spirit this study is filled with blessing, and souls are saved—even as in the Evangelical churches. A very remarkable work of this kind is now going on at Aintab, in Northern Syria. Prudence forbids my giving the facts that show an increasing study of the Bible among other peoples of the East; but our friends may rest assured that such study is going on, and that it is showing already its blessed fruits.

Nearly every one of the vigorous Evangelical churches of the Levant grew out of a Sunday-school. A missionary or an evangelist goes to a place, and begins to open the Scriptures to a few select souls who are hungering for the Living Bread. Others of like mind gather around them; times for regular services are appointed; the people, in spite of persecution, throng in; the Word is expounded and pressed home on heart and conscience; the Holy Spirit does his work—and then a small but growing church is organized, from which the new life is propagated into all the neighborhood. This is the story of nearly all our churches. But sometimes there has been no missionary or evangelist on the ground at all. A copy of the Scriptures

finds its way into the village; perhaps there is only one man there who can read. In the long winter evenings his neighbors gather around him, and he reads the story that to them is so new and so interesting—the story of the Redemption. They discuss, they compare what they have heard with the practises of their priests, and are convinced that the two do not agree. Before the missionaries visit the place, there is the nucleus of a church there.

Thus, the study of God's Word, the work of the Sunday-school, is the beginning of all things in the Mission field; of churches, of schools of all grades, of hospitals and medical work, of Evangelistic propaganda, of the elevation of woman, of the Christian home. "All things shall live, whithersoever that river cometh."

The story of the difficulties overcome in establishing Sunday-schools in some places in our field would fill a book. Let one instance suffice. In our mountains there is a large town, into which the missionaries had tried in vain for many years to introduce the Scriptures. While making the attempt, at one time, a missionary and a native pastor were met by a great mob, stoned from their horses, and left for dead upon the ground. Our opportunity to return good for evil came in 1879. The lawless element in the town rebelled against the Turks, fought a detachment of soldiers in the streets, and drove them away over the mountains. Instantly the military determined to take a bloody revenge. An army of eight thousand men, with a battery of artillery, was assembled, and all the preparations made for the march of twelve hours, and the assault that should wipe the town from the face of the earth. The two missionaries at the place from which the army was to start were in great distress; for they well knew there would be no discrimination, the innocent would perish with the guilty. Just at this crisis they were summoned to the telegraph office by the British Consul at the seat of government of the Province, four days' journey away. He begged

them to go to the town in rebellion, and secure the submission of all its people to the Turkish government, as the only means of averting the destruction hanging over it. He said that the Governor-General would keep back the army till the attempt was made. Immediately one of the missionaries went up over the mountains to the town. He remained there a week, pleading for peace, and imperiling his life in the caves among well-armed and desperate robbers. He came back with forty stands of arms and other things that had been taken from the Turkish soldiers in the preceding fight; and with a paper signed by all the notables of the town, promising submission to the government.

But the missionary found on his return that the officers of the army had made every preparation to advance; they wanted no reconciliation; and they prevented the telegraph operator from forwarding to the Governor-General an account of the missionary's success. A whole day was spent in vain endeavor to get the message sent. That evening, the colleague of the brave emissary of peace put the precious papers into his breast-pocket, mounted his horse, and with one of his young students started for the seat of government. By riding day and night for thirty-six hours, with one hour of sleep, and changing horses twice, the house of the British Consul was reached in the early morning of the second day. The two men, covered with mud from head to foot were lifted from their horses; and without having opportunity even to wash, were hurried into the presence of the Governor-General. By him the papers were read, and a narrative of events was listened to. And by him immediately four messages were sent by telegraph—stopping the advance of the army, and removing from office its commander and another high official, also the operator who had refused to wire the missionary's message. Thus, peace was established, and that great town was saved. The result was that no more opposition was made to the entrance of the gospel there. And now a strong church

and Sunday-school are in that town. They have sent many good students, both boys and girls, into our colleges; and young men into our theological seminary. The missionaries have always felt that they did right in stepping aside for a time from their preaching and teaching, to do a bit of "secular" work that has had results like these.

The United States of America

W. N. Hartshorn, Chairman of the International Executive Committee

I am privileged to speak for the youngest of the many nations represented in this convention. Our heritage is derived from that great nation whose christianizing reign encircles the globe, and upon whose domain "the sun never sets." Ours in a noble ancestry. We are also debtors to each of the 44 countries and great divisions here represented for sending to us physical and brain material from which, under conditions existing in the United States, great men are made. There is, however, naught that we possess as a nation that we have not first received. Therefore, we boast not.

But I am to speak for the army of 13,000,000 of the Sunday-school forces in the United States. Our God whom we worship is the God of Israel. Our creed, the Sermon on the Mount. Our practise, the twelfth of Romans. Our spirit, that of the Christ. Our purpose, that of service. No one liveth unto himself. If God has given you wisdom to serve wisely above your fellows, impart it. If success in service, share it. If opportunity for doing good to others about you, do it. God's government issues no patents. There are no exclusive rights. Each belongs to the other, and all is God.

Our vision for the organized work will not materialize until the remote, the isolated, and the discouraged schools in all lands have come into sympathetic and helpful relations to the Sunday-schools that have wise leadership.

United States of America

God is swinging wide open to the Sunday-school workers of the world the door of opportunity. In this brief talk I will not deal with details, but rather with principles and results, showing some unfinished work, and the ever widening channel of opportunity and responsibility.

The estimated population of the United States is about	85,000,000
Number of Sunday-schools	140,000
Number of officers and teachers	1,450,000
Number of scholars	11,000,000
Total enrolment about	13,000,000
Population enrolled in the Sunday-school	15 per cent.

The organized and co-operative Sunday-school work of North America is conducted by the International, State, Provincial, and Territorial Sunday School Associations, and county, district, and township conventions and conferences. The International Association holds a convention once every three years—all others hold annual conventions.

The International Triennial Convention is composed of delegates elected by the state, provincial and territorial conventions, or by their Executive Committees, and number about 2,200, all denominations being represented.

An Executive Committee, composed of ninety-six business and professional men, representing the denominations and every section of the continent of North America, is elected by the Convention to serve for three years. This Committee holds one annual meeting; its sessions continue three or four days. Each member pays his traveling and hotel expenses. Through several sub-committees it inaugurates and supervises various departments of work, among which are Teacher-Training, Elementary, Intermediate, Adult, Home, Educational, Missionary, Temperance, Work among the Negroes, etc., etc.

This Committee employs seven Field and eight Office Secretaries and stenographers. Mr. Marion Lawrance is the General Secretary, and is in charge of these forces. The International Headquarters are in the Hartford Build-

ing, 140 Dearborn St., Chicago, Illinois. It is estimated that 14,000 Sunday-school conventions were held in North America in 1906. It is expected that $90,000 will be received by the Executive Committee and expended for organized work during the triennium between June 1905–8. This large amount does not include the expected securing before the Louisville Convention of one hundred life memberships of $1,000 each; this amount to be used for special needs in the development of the work.

The work done by the Lesson Committee, first created by the Fifth National Convention at Indianapolis, Indiana, April, 1872, has made possible the inauguration and the development of organized and co-operative Sunday-school work as now carried on in America by the International Executive Committee.

The idea of having one uniform lesson—one topic, one text—for every class and every department in the individual Sunday-school in every town, village, city, and state—then in every Sunday-school, in every denomination in every town, village, city, and state, has so possessed the Sunday-school forces of this continent that it has been easy for denominational leaders to unite upon a common purpose and to adopt approved methods for gaining the same results. The uniform—one lesson—idea has encircled the globe so that fully 25,000,000 people each Sunday are studying the topic, text, and lesson selected jointly by the American and British sections of the International Lesson Committee.

It is thirty-five years since the first series of Uniform Lessons was adopted. The original plan is being modified. Graded Lessons, to more reasonably suit the age and conditions of pupils, are sure to be adopted, but these graded lessons, topic, and text, are still to be selected by the International Lesson Committee. With new members from time to time, it has served the Sunday-school world for thirty-five years without one cent of compensation,

The American Delegation.

and must continue its Christ-like service until all the world shall know our Christ.

This Committee is elected by the International Convention each sixth year. The present committee, consisting of fifteen members, was elected at Denver, Colorado, in 1902. A new Committee will be elected at Louisville, Kentucky, in 1908.

The lessons are selected fully two years in advance of their use by us in the Sunday-school. This "advance" preparation is necessary in order to give the lesson editors who write the lesson notes and the denominational publishers who print the quarterlies, leaflets, cards, books, etc., time to do their part.

The marvelous exhibit of lesson helps and Sunday-school literature, present in this Convention, brought from America by Dr. C. R. Blackall, and for the most part the product of American denominational and independent publishers, is the voiceless story of what the International Lesson Committee, the lesson editors, and the lesson publishers are doing to teach the youth and the manhood and womanhood of North America the priceless truths of the Bible—the life and teachings of Jesus Christ and the way of eternal life.

Nearly half a billion pieces of Sunday-school literature were printed and distributed in 1906. Grateful indeed are we to have a part in this world-wide movement.

Hawaii's Outlook

Eighty-seven years ago the first American missionaries, Messrs. Bingham and Thurston, came to these Islands. They were but the forward guard of a host of noble men and women who followed. These missionaries, with hardly a single exception, were noble-minded, unselfish workers who gave their very lives for the spiritual awakening of Hawaii. The years 1838 and 1839 saw some of the most

remarkable revival scenes the world has ever witnessed. It looked much as if nations were being born in a day. But that day had back of it nearly two decades of Christian teaching. All during these early years the native Hawaiian was taught the Bible and he knows it to-day, in a way that would put the average Anglo-Saxon to shame. Sunday-schools are no innovation in Hawaii. They have been there for scores of years, and in the last analysis they have counted much in the nation's righteousness. The very motto of the country, adopted by the old Kings, shows a high degree of exalted Christian teaching: "Ua mau ke ea o ka aina i ka pono," "The life of the land is in righteousness." Yet, with all this rich inheritance of Sunday-school history, there is much for us of to-day to do.

Our government school statistics show that there are fully 20,000 boys and girls of school age in the Islands. Of this number about 8,000 are in Protestant Sunday-schools. Where are the other 12,000? It is safe to say that the greater part of them are unreached by any Sunday-school, or by any vital religious teaching. Sabbath morning finds them on the streets and in the ball parks—a place they might well afford to be at another time. There is not only room for new schools, but a crying need for the development of present schools.

These facts make it perfectly evident that we have a Sunday-school field white unto the harvest, and that there is ample room for a trained worker to step in and give all his time to this most productive and attractive field.

The Sunday School Association of Hawaii is but little more than a year old. It was organized in June, 1906, along the lines laid down by the International Sunday School Association. It required careful steering of the ship to persuade some of the patriarch Hawaiian fathers that the new organization did not propose to take the work out of their hands, but simply to organize it for more active and effective service. One unique feature of

the new organization was the institution of several corresponding secretaries, one for each of the principal nationalities in the Islands. It is the duty of these secretaries to keep in correspondence with all the Sunday-schools of the particular nationality in which they are most interested. As fast as the Executive Committe formulates new plans of work, it is the duty and privilege of these secretaries to project those plans.

The present corresponding secretaries are as follows: English, Miss Edith Perkins; Hawaiian, Moses K. Nakuina; Chinese, Rev. E. W. Thwing; Japanese, Mr. T. Okumura; Portuguese, Mrs. J. D. Marques; Korean, C. S. Yee.

It is most welcome news that has recently come that the American Missionary Association has just voted $1,500 per annum, to place a Sunday-school superintendent in the Islands. The granting of this request has long been a prayer in the hearts of many Christian people.

The next annual convention of the Sunday-school Association of Hawaii will be held about June 1st, 1908, in the city of Hilo. It is hoped that a large number of representative delegates from every Sunday-school in the Islands will be present to partake of the feast of good things.

NOTE.—Hawaii was represented in the Convention by the Rev. E. B. Turner of Honolulu. In the absence of a report of his words to the Convention, these facts are given from "Hawaiian Youth," the new organ of the Hawaii Sunday School Association, edited by Mr. Turner.

The West Indies

At the Tenth International Convention of 1902, in Denver, Colorado, the first Committee was appointed for the purpose of investigating the condition of Sunday-school work in the West Indies.

Correspondence was instituted with the principal islands. Missions and Sunday-schools were found to be everywhere, and of long standing in the English-speaking islands, which

includes about one-half of the population. More recently, the Spanish-speaking islands have been opened to Protestant missions and in these aggressive and helpful work is in progress.

The report of the Committee, in 1905, elicited much concern respecting these detached portions of our Continent, and arrangements were completed whereby Mr. Frank L. Brown, of New York, the Reverend E.T. Capel, of Montreal, Mr. W. C. Pearce, of Chicago, and Dr. Frank Woodbury, of Halifax were to make a tour of Bermuda, Leeward and Windward Islands, Trinidad and British Guiana (South America). This was accomplished between January 22, and March 8, 1906.

The conditions discovered were briefly as follows: A dense population hardly exceeded per square mile elsewhere on earth. About 5,000,000 in the islands alone, and a puzzling mixture of races. A lax home life among a large proportion of the population, and the consequent moral lapse. The rank and file of the people are poor, while there are in some of the islands well-to-do people.

Missionaries, consecrated, heroic, talented, man the field. Men whom God has called aside from the glamor and dramatic setting of the Oriental mission field to bury themselves in the isolation of these islands, risking the tropical heat, diseases and death, for Christ's sake. Probably about one-sixth of the population of school age is in the Sunday-school. Somewhat larger numbers are in the day-schools which in most islands are under denominational supervision, and in which religion is taught.

With a very few exceptions the organized Sunday-school, as it exists in North America, is unknown. There is no systematic departmental grading; almost no equipment; no cradle roll, while the Primary work may rightly be named primitive work. There are a few teacher-training classes, no Home Department, and literally hundreds of thousands of children and young people available for

training. At every point the fact was repeated in our ears, "The hope for the future of these Islands is in training the childhood." The methods and plans of the International Association were warmly welcomed and a big hope was born for a more vigorous campaign to save that people.

At British Guiana the tour party touched the mainland of South America. At Georgetown, for the first time the World's Convention, by a letter from President E. K. Warren, greeted an audience on the South American continent.

During the summer of 1906, plans were laid to send an International field worker to that needy, populous territory. The Reverend A. Lucas, of New Brunswick, Canada, was selected, and traveled through the islands from November 5, 1906, until April 5, 1907, organizing and strengthening the work. Mr. Lucas also visited Panama, Jamaica, and Cuba.

The need for vigorous missionary Sunday-school work in the Spanish-speaking islands is very great. All that has been said of the others is many fold more true in these.

Central American missions in Panama, British Honduras, Costa Rica, are pleading for the inspiration of a periodical visitation.

South America is "The neglected Continent" with its forty millions of people, fifteen millions of absolutely heathen natives. Statistics show but a handful of Protestants.

The commercial importance of that Continent is becoming better and better known, but the Protestantism of North America has not yet become sufficiently aware of the great needs and opportunities in this dark, dark portion of the world.

By the action of the Executive Committee of the International Sunday School Association in the autumn of 1906, this great Continent was added to their field. It is now proper to say, "The International Association of North and South America and adjacent Islands."

The Committee with this work in charge having opened

up already the great territory of the West Indies, will at once take measures to put the Missions of South America in touch with this movement, for the salvation of the children and youth of the whole Western hemisphere. The International Association is the mightiest force that to-day can enter that land, hand in hand with the Protestant denominational missionaries.

Men are standing ready to devote their lives to the uplift of that people and the organization of the best methods for winning the young. It is right that the Church should have their eyes fixed upon the millions in the Orient, and pour out their wealth for the redemption of the Antipodes, but our nearest neighbor "lieth in the wicked one" and in "a darkness that may be felt." We wonder what stewards of God's bounty will see this report and feel called to assign a substantial and adequate sum to send the gospel, through this agency, to the childhood of our sister Continent. If North America is not responsible for this trust, who is?

The two visitations to the West Indies, South and Central America have resulted in the organization of the following Sunday School Associations with full staff of officers and departmental superintendents: British Guiana, Trinidad and Tobago, Barbados, Antigua, St. Kitts. The Trinidad and Tobago Association recently sent fifty dollars to our International Treasurer as a thank-offering.

General working committees for organizing and controlling the work have been appointed in Montserrat, Nevis, Dominica, St. Lucia, St. Vincent, and Grenada. Jamaica was visited almost immediately after the Kingston earthquake. No central organization was effected then, but strong District Associations are at work. They are ready to complete the work now.

Cuba received a short visitation from Mr. Lucas. A strong central Committee has the work of organization in hand, which it is hoped will be completed in the winter of 1907 and 1908.

Not nearly all the islands have been even visited. Central and South America have hardly been touched. Their harvest fields are waiting for the reapers.

Who hears the Divine call? "Whom shall we send, and who will go for us."

Dr. W. Scott Whittier, of Trinidad, said:

It has been a statesmanlike act on the part of the International Executive Committee to send a Commission to South America and the West Indies. The Commission has met difficult and delicate conditions with rare tact and success, and has done much good by gathering information, promoting co-operation, and stimulating zeal, and has secured Secretary Lucas to gather in the fruits.

West India history has had dark days of slavery, marooners, and buccaneers, with volcanic outbursts of international war. There is a greater diversity of race and language than was at Jerusalem on Pentecost. They are not an inferior, but a less favored people, seeking their heritage of light and greatness. The report, like that on Africa, Japan, China, and India, recalled the days when the great proconsuls of Rome returned to report on conditions, needs, and dangers of distant provinces over which they ruled. The vital thing was not the report, but the decisions in yonder Forum, by the Senate and people of Rome. Is there a foe? Then mark the prompt midnight gathering, the trumpet call, and forth through the night, beating the Appian Way with firm, fearless feet, begins ere dawn that march which goes on and on to the rim of the world, to smite down their foe and return to a Roman triumph, or else to leave their bones to mark the boundary behind which Rome will treat with no invader. These reports and your decisions take a wider range, and higher import. Long the few have been at the front with the flag of the Christ. They falter not, though they do grow gray beyond their years. They will return for no triumph that we can

give—we are not worthy; that is in the Father's hand. But we *can* give them the cheer and support of practical help and prevailing prayer.

EDITOR'S NOTE.—The general condition of the work in the West Indies was described by Mr. W. C. Pearce at the Convention. Further facts are here given by Dr. Frank Woodbury, Chairman of the International Executive Committee sub-committee on the West Indies, together with the words of Dr. Whittier, of Trinidad, following Mr. Pearce's address.

The Significance of the Convention

BY THE REV. DR. N. WALLING CLARK, OF ITALY

It is significant that this great gathering is here in the interest of Sunday-schools. This means that the Sunday-school movement is recognized as having in it greater possibilities for the uplifting of humanity than any other movement of modern times. The lever which is destined to raise the world toward Jesus is consecrated childhood. There is no nation and no race on the earth which can resist and overcome the uplifting force of a generation of children who believe in Jesus. With the children of any country argument is of no avail; theories they know nothing about, theological discussion is outside of their sphere, and they have no use for it. But when they are led to see Jesus, they know him, they believe in him, they love him, and when the children are united in the faith and the love of Jesus, there is no power on earth that can successfully resist them. It is, therefore, a fact of deep significance that the religious world, as represented in this great Convention, has come to recognize so universally the marvelous uplifting power of childhood joined to Jesus.

It is significant that this gathering is in Rome. It means I trust, that the Protestant world is beginning to feel a deeper interest in Roman Catholic countries.

Significance of the Convention

There is, as you have seen, a band of men and women here, most of them Italians, and all permeated with the Italian spirit, who are seeking, not to overthrow any Church, or any institution which is in harmony with Jesus Christ and is dominated by his Spirit, but striving rather to bring the people to a true knowledge of the Saviour, and to send out into all parts of this beautiful land, darkened by superstition and ignorance, the light and the hope that there is in the gospel of Jesus. We have tried to do something for the children, but we shall do a great deal more now that you have been here. The children in our Sunday-schools are chiefly from Roman Catholic families. They do not know Jesus, except as they see him in wood and bronze upon the crucifix, dying in awful agony. To the Roman Catholic children of Italy there is nothing attractive in Jesus. He is rather repulsive to them. The Madonna is the loving mother whom the Italian children know. She is their Saviour. They are taught to pray to her for salvation. We are trying to teach them about Jesus, the beauty of Jesus, the gentleness of Jesus, the love of Jesus.

Once on a time, a company of laborers were sent forth by a king to level a primeval forest, to plow it, sow it, and bring to him the harvest. Stout-hearted and strong they were, and willing for any service. One brave fellow was named Industry and faithfully he gave himself to his work. His brother, Patience, went with him, and he tired not in the longest days or under the heaviest burdens. To help them they had a friend whose name was Zeal, and by his side stood his companion, Self-denial.

These went forth to their labor, and they took with them to cheer their toil, their well-beloved sister, Hope. And it was well that they did, for the forest trees were large and demanded many a blow ere they fell to the ground. At night, when the day's work was done, as they crossed the threshold of their cabin, Patience would be encouraged and Self-denial strengthened by hearing the sweet voice of sister

Hope, singing "God will bless us, God, even our own God will bless us." They felled the trees to the music of that strain, they sowed the corn and waited for the harvest, often discouraged, but still held to their work by the sweet voice that sang so constantly, "God, even our own God, will bless us." They never could refrain from service, for Hope never could refrain from song. They were ashamed to be discouraged for still the voice rang out, clearly at noon and at even-tide, "God will bless us, God, even our own God will bless us."

A Closing Message

By Dr. George W. Bailey, Chairman of the World's Sunday School Executive Committee

I am pleased to tell you that last evening, just before midnight, plans for beginning work in China were agreed upon by the British and American Sections of the Executive Committee. The American section decided to employ a Sunday-school missionary for work in what we are pleased to designate as the Northern Levant, or that part of the Turkish Empire north of Tripoli, represented by the Eastern, Central and Western Turkey Missions, and a commissioner was chosen to inaugurate the work of organization in Korea. Other important forward movements are under consideration, including a world visitation by our beloved President. Wherever he goes a fresh emphasis is placed upon the Sunday-school as a factor in saving a lost world.

I desire to bear testimony to the Divine leading during the days of preparation for this meeting. No purely human intelligence could have unfolded the steps which led up to this Convention, which will, doubtless, find a place in history as the most remarkable Sunday-school gathering the world has thus far known.

In a few minutes the lights will be out, and darkness will reign in this Temple of God, where, during these days of

delightful Christian fellowship and service, the presence and power of the Holy Spirit has been clearly manifested. We will go down from this place of rare privilege to dare and to do greater things for God than ever before. We may never meet again upon earth, but, please God, we will meet up yonder. In the meantime, let us keep busy, sowing precious seed for our reaping bye and bye.

As a closing message I leave with you a few of the blessed words of the Master. Let us abide in him, and may his words abide in us, then shall we bring forth much fruit. Christ said to his disciples, and is saying to each one of us to-night:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you."

President F. B. Meyer's Closing Words

I never was more thankful than that I left to you, President Warren, the concluding meeting of this never-to-be-forgotten Convention. And I do thank God for the wonderful tact and sanctified common sense, and sanctified mother wit with which he has endued you as an undoubted leader of men. God bless you, brother. May God keep the white hairs off your head, and some day again, after other men have held this presidency, may you come back at the end of your life once more to serve this great movement.

I now assume with a very trembling heart the presidency, largely because President Warren has driven this steed with such a lax hand, and however I can get you back again to our old-fashioned English methods of doing business within proper hours, I do not know. You are an imperial race. You command continents. You command tracts of ocean. You command millions of dollars. You think you can command time. It is in your blood. And now to bring this high thoroughbred steed back to the curb, I fear will be too strong a task for this weak wrist, but I shall try. And I will promise you that never in my presidency will you be kept out of your beds for hours.

Italians, brothers and sisters of Italy, and especially of Rome, we thank you. Your large nature has poured out its choicest treasures for us, and it will be impossible for us in our colder climate ever to give you so warm, so hot a welcome. You are tropical; we temperate. But remember, in the Master's name we leave to you a great trust. We have trodden upon the ruins of ancient Rome; we have looked at the marvels of the Rome of medievalism; I think our hearts have beat highest as we have thought of young Italy. It is for you to give young Italy the liberty, the equality and the fraternity of the Lord Jesus Christ.

Brothers and sisters from across the Atlantic—you are more than cousins, you are brothers and sisters. We

English folk are slow-moving and conservative compared with your agility of mind and action, but the longer we know you, the more we esteem the noble qualities of your nature, its munificent generosity, its wide and large catholicity, its great schemes for God's glory, and above all your purity, simplicity, and loveliness of disposition. We bless God for you. You will have to bear with us. We do not move quite so quickly, and haven't so much money in our land of free trade. But you have chosen an Englishman as your President, and to me no longer is there Jew or Greek, Barbarian, Scythian, bond or free, American or Englishman, but you are all one in Jesus Christ.

As we have heard, we now go forth. May God help me to lead you, with the noble assistance of these great men of God who are around me. I take with me as a sacrament of this great time the hymn-book, beautifully bound, presented to me, with fly leaves which I have already filled with vows that I have made to God as I have sat here. I shall keep that always in my Bible, so that whenever I open this Bible or pray, they will remind me of my pledge to him and to you, and to his loyalty to us. And let us pledge one another, brothers and sisters, that every Sunday morning, whether it be in China, or Japan, the far East or in the far Western plains, let each one of us morning by morning on Sunday, remember to pray that God may lead this host. I believe in my heart that there has been another Pentecost upon these gatherings, and in days to come, as some of us look back to Oxford as the beginning of the great Keswick movement, some of us will look back to this Convention as the outburst of a new stream from the eternal hills; we shall look back to these gatherings as a beginning of a mighty epoch.

Is it not wonderful that at this juncture, when in certain quarters people are beginning to doubt the religion of Jesus Christ, God's answer is a new outburst of missionary passion? That is God's answer In deeds God is speak-

ing—in acts which will move the world. Let us advance! Advance! God calls to advance in close columns, advance touching shoulders, heart touching heart, and ever with hand in the hand that was pierced.

"Arise, Let Us Go Hence"

By the Rev. Dr. B. B Tyler

I have been requested to speak in the place of the beloved Dr. Potts, of Toronto, Canada, the efficient chairman of our International Lesson Committee. By reason of illness Dr. Potts is unable to be with us to-night. I will not be guilty of the unpardonable impertinence of assuming that I can fill the place of Dr. Potts. I simply will stand where he was expected to stand and recite the text which he had decided to recite and make emphatic at this point in the Convention.

The text to which I refer is a part of the thirty-first verse of the fourteenth chapter of the Gospel according to John: Arise, let us go hence.

These are the words of the Master, as you know, to his disciples on Thursday night of passion week, the time at which he gave to them his farewell address, and uttered the prayer for his glorification, for the unity of his immediate friends, and for the oneness of all who would believe in him, and this that the world might believe that God had sent him.

Those of us who came to Rome on the steamers "Romanic" and "Neckar" had experiences such as never before were enjoyed—probably never again will be passed through. We have had twenty-eight days of Sunday-school and missionary conferences and convention almost without interruption—morning, noon, and night. From the time we left Boston and New York until this solemn moment of separation we have been thinking, speaking, praying, and quietly conferring with each other concerning matters of supreme moment to us, to the church, and to the world. In Rome our experiences have certainly been without a parallel.

In the city of London, some years ago, on a single Sunday

I heard Charles H. Spurgeon in the morning, Canan Farrar in the afternoon, and Phillips Brooks in the evening.

Lord's day, May 19, 1907, I heard in Rome, F. B. Meyer, at 8:30 in the morning, on "The Glorification of Christ by the Holy Spirit;" at 11:15 I heard Bishop Hartzell, in this room, on "The Divine Purpose Concerning Man;" and at 4 o'clock I heard G. Campbell Morgan, on "The Little Child in the Midst."

If you doubt that this great Convention was inspired of God and directed by the Holy Spirit, let me remind you of these topics and what they ought to signify to us.

"Arise, let us go hence." On this mount of privilege we have tarried long enough. We have been baptized anew in the ocean of Divine Love. May this prove to be to all of us a veritable "bath of regeneration." It is now time for us to "arise and go." The emphatic word in our Lord's last commission is the word "go."

I marvel that as Bible students and teachers, I marvel that as Sunday-school workers, we have not seen nor heard this little word as we now see and hear it. In a designated mountain in Galilee the risen Lord said to his ambassadors to be, "All authority is given unto me." All authority legislative, all authority judicial, all authority executive, "in heaven and in earth," and because of this, therefore, "go." "Go and make disciples of all the nations."

In obedience to this supreme mandate of the Master let us "Arise and go." And as we go the Holy Spirit will hold before us the glorified Christ. As we go we will carry with us the Divine purpose in respect to man. As we go we will keep the Child in the midst. And by God's help we will train the millions of boys and girls in our Bible schools around the globe to believe that the one great and gracious purpose of the infinite Father, of the ever-present Christ, and of the sustaining Holy Spirit is to bring the world back into the Divine fellowship.

Nor will we go alone, beloved. "Lo, I am with you

always" is the word of the victorious Christ. Let us "arise and go" back to Asia, back to Africa, back to Europe, back to Australia, back to North and South America, back to China, Egypt, India, and Japan, back to the islands of the seas—let us go arm in arm with the loving Christ, the Holy Spirit breathing into us the heavenly inspiration, full of confidence that whatever the experiences may be here, there, yonder, the purpose of the All-Father will be executed. Africa will be redeemed, Asia will be brought home, the Islands of the Sea will be made glad by the Divine presence, China, Egypt, India, and Japan will confess that Jesus Christ is Lord, and the birthplace of Christianity will become again the garden of the Lord. Of this there can be no doubt, God hath promised it.

The Bible is the greatest missionary book. Read the Old Testament and underscore the promises of universal spiritual blessing. Through the seed of Abraham all nations are to be blessed. The earth is to be full of the knowledge of the Lord. Nations will beat their swords into plowshares and their spears into pruning-hooks. The little stone of Daniel will become a mountain, filling the earth. The kingdom of the prophet's vision will break in pieces and consume all other kingdoms. Jehovah has promised to give to his Son the heathen for his inheritance and the uttermost part of the earth for his possession. And the God of the Old Testament says, "Look unto me all the ends of the earth and be ye saved." These are but samples. The law, the prophets, and the Psalms are full of the missionary spirit.

Open the New Testament. The first four books contain the life story of God's great Missionary. God had one Son and he made a foreign missionary of Him! Jesus Christ was the first and the peerless missionary. The book of Acts is a record of missionary efforts and victories. The Epistles of the New Testament are letters written by missionaries to mission churches. The last book of the Bible tells of the

time coming when the kingdom of this world will become the kingdom of our Lord and of his Christ.

The whole Bible is a record of missionary initiative, missionary progress, and missionary triumphs. We do well in this Fifth World's Sunday School Convention to recognize the missionary character of our text-book and to sound out the missionary note loud, clear, steady, and strong.

For many years I have been attending Conventions, great and small, at home and abroad. I have grown white in the service of our common Lord. This I must now say in these last moments of this great meeting: I never associated with men and women whose goodness, purity, unselfishness, and intelligent consecration was as manifest, without conscious effort, as during these twenty-eight days and nights. I never again can be the man I was when I descended from my mountain home in Colorado to join this pilgrimage and enter into the spirit of this great Convention.

"Arise, let us go hence." You are my personal friends; I would be the personal friend of every man and woman in this audience. I love you deep down in my heart. We separate to-night, never again to meet on this earth, but to meet over yonder in the presence of our loving and loved Lord, to recite throughout eternity the triumphs of his marvelous grace.

God's blessings be upon you every one, here and everywhere, now and evermore, through Jesus Christ our Lord. Amen.

The Architect of the Amphitheatre

WRITTEN BY THE REV. WALTER J. MATHAMS, OF ORKNEY ISLES, TO COMMEMORATE THE DELEGATES' VISIT TO THE COLISEUM

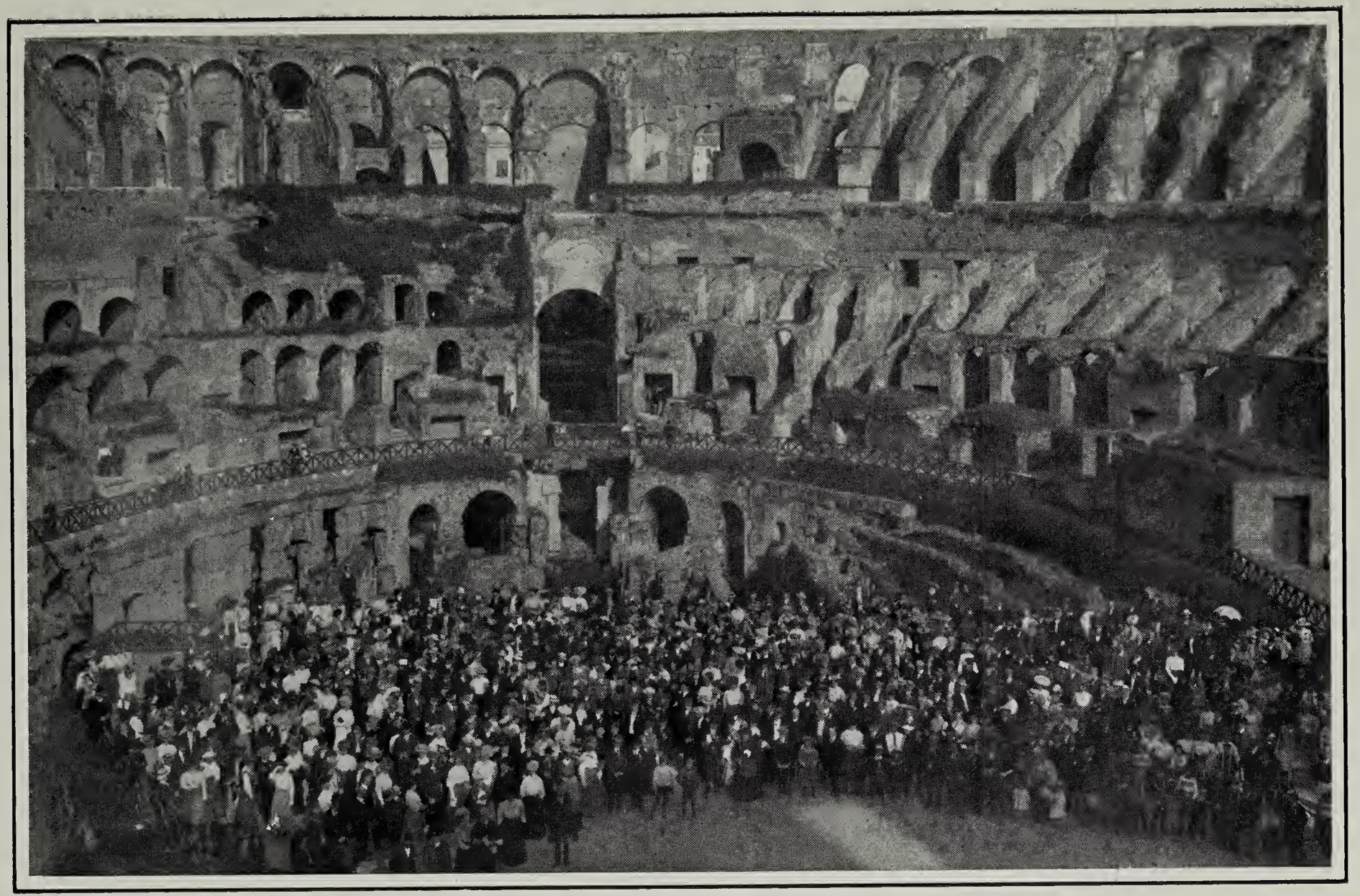
Great Cæsar sent an edict forth
That he would build yet still,
Another amphitheatre,
To please the people's will:
And for an architect he chose,
A youth whose skill and fame,
Had set the streets and homes of Rome
Loud ringing with his name.

With burning pride the young man took
The trust that Cæsar gave,
Raptured that he should be acclaimed
Proud Cæsar's proudest slave:
Then ever at his task he wrought
And ever wrought his best,
From flush of dawn to flash of star,
He knew no stay nor rest.

And as the circle rose and grew
In grandeur, grace, and height,
The citizens of Rome flocked out
To see the wondrous sight;
They praised the splendour of his plan,
The daring of his deed,
They promised that a chaplet fair
Should be his crowning meed.

But in the stillness of the night,
He paced the Appian Way,
To gather with God's hidden saints
To worship and to pray:
For he had learned to love the Christ
Who for his soul had died,
To share the fellowship of such
As served the Crucified.

He passed the hours in holy peace,
With living and with dead,
He sang their simple hymns and heard
The blest Evangel read;
Then backward to his task he went,
A giant in his might,
Like one who had seen God, and still
Was thrilling with the sight.



The Delegates in the Coliseum, May 23, 1907.

The Architect of the Amphitheatre

At last his mighty work was done,
The final circle laid:
Great Cæsar sped his heralds forth
And proclamation made,
That every Roman citizen,
Let him be what he may,
Should keep for honor's sake and his,
A Roman holiday.

They came in all their grand array,
The Senate and the Court,
The soldier bands and howling mob,
To see the bloody sport;
But first great Cæsar bade them bring
With trumpet and acclaim,
The man who built that circus vast,
To take his meed of fame.

They brought him in with shout on shout,
They took the robe he wore,
They clothed him in a richer garb
Than he had worn before;
They placed the chaplet on his head,
By Cæsar's own right hand,
They hailed him then with cheer on cheer,
An honor to the land.

This function o'er, they cried again
"Great Cæsar give us sport,
Bring in the Christians, bring them in
And let their time be short"
Great Cæsar bowed, the gates rolled back,
And stopped with sickening thud;
Five beardless youths came calmly in
To seal their faith with blood.

They gazed upon the howling host
Then looked straight up to God,
And prayed for grace to tread the road
Their great Redeemer trod—
"Bring in the lions! bring them in!"
Great Cæsar bowed once more
And soon, the prayer, the hymn, the pain,
And life itself were o'er.

The architect had seen it all,
Their calmness and their end,
Their farewell glance fell on his soul
Like kisses from a friend,
He saw the wet and scattered sand,
The lions' clotted mane,
And shreds of spotless white all dyed,
With deep, dark, common stain.

Five playmates of his infant years,
Five comrades of his youth,
Had died the death for love of Christ
Blood-witnessing the truth;
And could he false and faithless be
To whom God's peace was given?
Comrades for Christ on earth, must be
Comrades with Christ in heaven.

Then up he stood with stone-set face
Before the startled crowd,
And spoke the faith that filled his soul
In accents clear and loud;
"I am a Christian, and I too
Will follow Christ till death,
I serve and love the Crucified
Jesus of Nazareth!"

Like lightning in its fearful speed,
Like lightning in its fire,
Ten thousand flaming eyes flashed forth
The fury of their ire;
And with a roar like thunder roll,
They cried with frantic breath—
"Then follow Christ the Nazarene
And follow Him through death."

They tore the chaplet from his brow,
They rent his robe in twain,
They hurled him through the shrieking air
To join his comrades slain;
And then with wild hyena rage,
They laughed, then looked, and saw
The hero of their love and hate,
Beneath the lion's paw.

The Architect of the Amphitheatre

"So perish all who serve the Christ"
The crime-wreathed Cæsar cried,
"So perish all who call Him King
Whom Pilate crucified."
Ten thousand fulsome tongues outrang,
As if in bloody tryst,—
"So perish all who call Him King,
The accursed thorn-crowned Christ."

But far above the Seven Hills,
Where Cæsar was unknown,
Ten thousand times ten thousand saints,
Stood singing near the throne;
Another soul had entered heaven,
Another fight was won,
Another saint stood waiting there,
To hear the blest "Well done."

How changed the scene to him who came!
The twinkling of an eye
Had swept him from that ring of death
To immortality.
One moment braving all alone,
The demon-scowls of Rome,
The next by happy angels borne
Up to his Father's home.

There stood the Christ to welcome him,
But oh, what tongue can tell,
The music of His gentle voice,
His love unspeakable!
"Well done, thou loving soul, well done,
Faithful in fiercest strife,
They tore the garland from thy brow
Take now the Crown of life,

And all the angels round the throne,
Before the Sacred Trine,
Sang on "Well done, brave soul, well done,
Enter the joy divine.
Glory and honor to the Lamb,
Whom Pilate once did slay,
Whose pierced hand gives thee the crown
Which fadeth not away.

EDITOR'S NOTE.—This poem made a deep impression upon the delegates at their meeting in the Coliseum, not because of historical accuracy, but on account of its author's vivid rendering of his thought and the exceptional circumstances of its utterance.

APPENDIX

World Statistics of the Sunday School

These statistics are based upon reports compiled for the Centennial of the Sunday School Union of London, 1903; upon a revision for the World's Fourth Sunday School Convention in 1904; upon reports from various countries to the World's Fifth Sunday School Convention in Rome, 1907. The figures for North America are from the statistics reported to the Eleventh International Sunday-School Convention, Toronto, 1905. Where the total enrolment column exceeds the sum of the two preceding columns, the Home Department membership is included. It is not claimed that this table is complete or accurate.

	Sunday-Schools	Teachers	Scholars	Total
EUROPE				
Great Britain and Ireland	46,399	684,342	7,450,374	8,134,716
Austro-Hungary	239	643	10,572	11,215
Belgium	132	346	6,600	6,946
Bulgaria	29	72	1,496	1,568
Denmark	1,000	5,000	80,000	85,000
Finland	7,611	12,928	165,140	178,068
France	1,200	7,000	67,000	74,000
Germany	8,073	28,356	855,114	883,470
Greece	6	8	200	208
Holland	2,020	5,092	206,000	211,092
Italy	350	1,500	16,000	17,500
Norway	325	2,000	26,000	28,000
Portugal	18	72	1,717	1,789
Russia	350	1,100	12,000	13,100
Spain	100	200	6,500	6,700
Sweden	4,455	18,025	320,000	338,025
Switzerland	1,762	7,490	122,567	130,057
Turkey in Europe	28	42	1,129	1,171
ASIA				
India				
Persia	167	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	1,074	7,505	44,035	51,540
Turkey in Asia	516	4,250	25,833	30,083
AFRICA	4,246	8,455	161,394	169,849
NORTH AMERICA				
United States	140,519	1,451,855	11,329,253	13,209,114
Canada	10,750	85,632	684,235	790,566
Newfoundland and Labrador	353	2,374	22,766	25,140
West Indies	2,306	10,769	111,335	122,104
Central America	231	577	5,741	6,318
Mexico	426	1,600	15,128	16,728
SOUTH AMERICA	350	3,000	150,000	153,000
OCEANICA				
Australasia	7,458	54,670	595,031	649,701
Fiji Islands	1,474	2,700	42,909	45,609
Hawaiian Islands	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
Total, WORLD	244,528	2,411,373	22,572,858	25,432,936

World's Sunday School Conventions Previously Held

1. London, England, July 1–4, 1889; F. F. Belsey, President.

2. St. Louis, Missouri, U. S. A., September 3–5, 1893; B. F. Jacobs, President.

3. London, England, July 11–15, 1898; Edward Towers, President.

4. Jerusalem, Palestine, April 17–19, 1904; Edward K. Warren, President.

Officers of the World's Fourth Sunday School Convention, Jerusalem, April 17–19, 1904.

President: E. K. Warren, Three Oaks, Michigan.

Past Presidents: F. F. Belsey, London; Edward Towers, London.

Vice-Presidents: J. W. Flavelle, Canada; Mrs. Winston, Rev. H. H. Bell, J. D. Haskell, Judge J. W. Martin, Hon. John Wanamaker, United States; Dr. J. Monro Gibson, W. H. Groser, Archdeacon William Macdonald Sinclair, Charles Waters, Great Britain; Count Bernstorff, Germany; Prince Bernadotte, Sweden; William Burt, D.D, Italy; J. W. Butler, D.D., Mexico; with the retiring presidents, *ex officio*, and members of the Executive Committee of the Convention.

Executive Committee: United States—George W. Bailey, Chairman; H. J. Heinz, F. A. Wells, W. N. Hartshorn, A. B. McCrillis; Canada—S. P. Leet, H. L. Lovering; Great Britain—J. E. Balmer, F. Clements, W. Ingram, G. Shipway, Deputy Cuthbertson.

Joint Secretaries: W. N. Hartshorn, Boston; the Rev. Frank Johnson, Editor of The Sunday-School Chronicle, London.

Enrolment Secretary: W. J. Semelroth, St. Louis, Missouri.

Officers Elected at Rome

The World's Sunday School Association,

Officers elected at the World's Fifth Sunday School Convention, Rome, May 18–23, 1907

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Rev. F. B. Meyer, B. A., Memorial Hall, Farringdon Street, London, E. C.

Past Presidents of the World's S. S. Convention

Mr. F. F. Belsey, J. P., 12 Russell Square, London, W. C.
Mr. Edward Towers, Park House, Saxmundham, England.
Mr. E. K. Warren, Three Oaks, Michigan, U. S. A.

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Mr. Chas. Waters, 26 Montrell Road, Streatham Hill, London, S. W.
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The Rt. Hon. Lord Kinnaird, 1 Pall Mall East, London, S. W.
Mr. W. H. Groser, B. Sc., North Lynne, Crouch End, London, N.

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Rev. H. H. Bell, D. D., 1548 Fulton Street, San Francisco, Cal.
Mr. Wm. A. Wilson, Houston, Texas.
Bishop Charles B. Galloway, Jackson, Miss.

Germany

Pastor F. E. Basche, 22 Stromstrasse, Berlin.

North Europe

Prince Bernadotte, Stockholm, Sweden.

Europe

Bishop William Burt, Zurich, Switzerland.

Russia

Baron Uxkull, Laitz Post, Liwa, Esthland, Russia.

Japan

Mr. Kajinosuke Ibuka, M. A., D. D.
Meiji Gakum, Shirokane, Shiba, Tokyo.

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Rev. Carey Bonner, 56 Old Bailey, London, E. C.

TREASURER

Mr. A. B. McCrillis, Providence, Rhode Island, U. S. A.

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Statistical Secretary

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Mr. Jas. S. Crowther, 89 Bethune Road, Stamford Hill., London, N.
Rev. Frank Johnson, 57 Ludgate Hill, London, E. C.
Sir George White, M. P., Eaton Grange, Norwich England.
Mr. George Shipway, J. P., Camp Hill, Birmingham, England.
Mr. Andrew Crawford, 70 Bothwell Street, Glasgow, Scotland.

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Mr. Fred. A. Wells, 806 Hartford Building, Chicago, Ill.
Mr. Frank L. Brown, 1110 Bushwick Avenue, Brooklyn, N. Y.
Mr. N. B. Broughton, 227 New Bern Avenue, Raleigh, N. C.
Mr. D. S. Johnson, Tacoma, Washington.

Canada

Mr. Seth P. Leet, K. C., 9 St. James Street, Montreal.
Mr. F. Fudger, 40 Maple Avenue, Rosedale, Toronto.

North Europe (Sweden, Norway and Denmark)

Rev. Ole Olsen, Henrichsensgd, 5, Kristiania.

Sunday Schools the World Around

Germany

Mr. J. G. Lehmann, Jager Str. 11, Kassel, Germany.

France, Switzerland and Belgium

Pastor Biéler, 33 Rue des Saints Peres, Paris.

Italy

Cav. Ernesto Filippini, Via Palermo, 37, Rome.

Levant

Rev. J. P. McNaughton, American Mission, Smyrna, Turkey. (Open mail via London.)

India

Rev. Richard Burges, Jubbulpore, C. P., India.

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Mr. H. J. Heinz.
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Programme of the World's Fifth Sunday School Convention in the Methodist Episcopal Church, via Firenze 38, Rome, May 18–23, 1907

THEME:

The Sunday School and the Great Commission

REV. CAREY BONNER, GREAT BRITAIN, WORSHIP-LEADER

SATURDAY MORNING, MAY 18.

RECEPTION-CONFERENCE, 10.00 A. M.—The officers of the Convention, members of the National and Local Committees and Foreign Missionaries who are delegates are invited to attend an informal reception and Conference with the World's Executive Committee in the rooms of the President, Mr. E. K. Warren, Hotel Quirinal, Room No. 105.

Programme of the World's Fifth Convention

SATURDAY AFTERNOON, MAY 18.

First Session, 2.30 p. m.—Meeting of the World's Executive Committee for prayer and conference with the Italian National Committee. Hotel Quirinal, Room No. 105.

Appointment of Committees on: Enrollment; Resolutions; Nominations; Place for Next Convention; Recommendations and other business.

SATURDAY EVENING, MAY 18.

Musical Programme, 7.30 p. m.

String Quartet.

Pianoforte Solos.

Violin and Violoncello Solos.

Second Session, 8.00 p. m.—Welcome meeting. President E. K. Warren, U. S. A., will introduce Rev. Enrico Piggott, B.A., President of the Italian National Committee, who will occupy the chair. Devotional Services; Music by the Choir.

Greetings by: Rev. Enrico Piggott, B.A.; Rev. Arturo Muston, Pres. Waldensian Church; Miss Italia Garibaldi; The Hon. Lloyd Griscom, the American Ambassador.

Responses: Great Britain, by Rev. G. Campbell Morgan, D.D.; Scotland, by Mr. D. Ballantyne; Japan, by Rev. Dr. A. D. Hail, of Osaka; India, by Principal Cotelingham; Continental countries by Pastor Basche, Germany; North America, by Mr. E. K. Warren.

Reading of President Roosevelt's letter.

Benediction by Rev. F. B. Meyer.

SUNDAY, MAY 19.

WORLD'S SUNDAY SCHOOL DAY.

Delegates are requested to spend at least one-half hour of the early morning in private prayer for Sunday-schools throughout the world.

9.15 a. m.—Sunday-school hour in all Evangelical Churches. Delegates will visit the schools.

10.45 a. m.—The various churches of Rome will hold their regular services, closing with the Communion, delegates making their own choice as to places of worship. Directions are on the cover of the program.

SUNDAY AFTERNOON.

THIRD SESSION, 4.00 P. M.—President E. K. Warren in the chair. Convention sermon, "The Claim of the Child," by Rev. G. Campbell Morgan, D.D., Great Britain.

SUNDAY EVENING.

FOURTH SESSION, 8.00 P. M.—International Festival of Praise and Responsive Service. Leader: The Rev. Carey Bonner.

MONDAY, MAY 20.

FIFTH SESSION, 9.00 A. M.:

(*a*) Committee Meetings.

(*b*) Conferences in Italian in the Waldensian Church. Rev. Enrico Piggott, B. A., presiding.

(*c*) Conference in English on "Organized Work," in the American Chapel of the Methodist Episcopal Church. Mr. Jas. S. Crowther, of London, presiding. Secretaries Lawrance, Carey Bonner, Pearce, Dunlop, Merritt, and Bryner will be present.

(*d*) Conference in German in Via Napoli 58. German Delegates to elect Chairman and Speakers.

10.00 A. M.—Mr. A. B. McCrillis, U. S. A., presiding.

Quiet half hour. The Rev. F. B. Meyer, B.A., closed doors.

10.30 A. M.—The Sunday-school Exposition. Rev. C. R. Blackall, D.D., U. S. A.

11.00 A. M.—Lecture: Part I. "Paul's Footsteps in Rome." Rev. J. Gordon Gray, D.D., Italy.

MONDAY AFTERNOON.

SIXTH SESSION, 2.30 P. M.—Bishop William Burt, presiding. Praise and Prayer.

2.45 P. M.—Messages from the field: Sunday-school Missionary work on the Continent of Europe.

Brief General Statement: Mr. Charles Waters (Chairman of Continental Mission Committee).

Italy, Signor Filippini; Germany, Pastor Kaiser; Russia, Herr John Hanisch; Sweden, Herr August Palm; Norway, Pastor J. Sellevold; Switzerland, G. de Tscharner; Bohemia, Rev. A. W. Clark, D.D.; Hungary, Rev. Gyula Forgacs; Bulgaria, Rev. E. E. Count; France Pastor Biéler.

Programme of the World's Fifth Convention

MONDAY EVENING.

SEVENTH SESSION.—President E. K. Warren in the Chair.

8.00 P. M.—Service of Praise. Song by Boys of Methodist College.

8.30 P. M.—Platform meeting. Brief addresses.

Message from the King of Italy.

9.00 P. M.—Address: Africa, Bishop J. C. Hartzell; Asia Minor, Rev. Dr. T. D. Christie; Palestine, Rev. A. Edward Kelsey; The Home Department, W. A. Duncan, Ph.D., U. S. A.; South Africa, D. Knight; North Africa, Rev. J. J. Cooksey.

TUESDAY, MAY 21.

EIGHTH SESSION, 9.00 A. M.—Committee Meetings.

Conferences:

(*a*) In Italian in the Waldensian Church.
Rev. Robert O. Walker, of Florence, presiding.
W. A. Duncan, Ph.D., U. S. A., will address the Conference through an interpreter upon "The Home Department of the Sunday-school."

(*b*) In English in the American Chapel of the Methodist Episcopal Church, Mr. George Shipway, presiding.

(*c*) German Conference, Via Napoli 58.

10.30 A. M.—Mr. E. K. Warren, presiding.
Quiet half-hour in charge of Dr. Campbell Morgan. Closed doors.

11.00 A. M.—Lecture: Part II. "Paul's Footsteps in Rome," Rev. J. Gordon Gray, D.D., Italy.

TUESDAY AFTERNOON.

NINTH SESSION.—President E. K. Warren in Chair.

3.00 P. M.—Devotional Services.

3.15 P. M.—Announcements, etc.

3.30 P. M.—Address: "Foundation Truths for Children." Mrs. Mary Foster Bryner, U. S. A.

3.50 P. M.—Messages from the Field: In Jerusalem, Mrs. John P. Newman; Great Britain, Mr. F. F. Belsey, J.P.; Japan, Mr. F. L. Brown; India, Principal Cotelingam of Wardlaw College, Bellary; Korea, Rev. J. G. Dunlop.

TUESDAY EVENING.

TENTH SESSION.—Mr. F. F. Belsey, J.P., presiding.

8.00 P. M.—Service of Praise. Song by Girls of Methodist College, Via Garibaldi.

8.30 P. M.—Platform Meeting. Brief Addresses.

9.00 P. M.—Addresses: Madame Biéler, of Paris; Belgium, Rev. Henri Anet; Spain, Rev. Senor F. Albricias.

WEDNESDAY, MAY 22.

ELEVENTH SESSION, 8.30 A. M.—Committee Meetings.

Conferences:

(*a*) In Italian in the Waldensian Church.
Rev. Alfredo Taglialatela, presiding.

(*b*) In English in the American Chapel of the Methodist Episcopal Church, Mr. Philip E. Howard, presiding.

(*c*) German Conference in Via Napoli 58.

10.00 A. M.—Mr. E. K. Warren, presiding.

10.30 A. M.—Address: "The Sunday-school Organized for Service," Mr. Marion Lawrance, U. S. A.

Report of the Committee on a Policy for the World's Sunday-school Work, Bishop Hartzell, Chairman.

Report of Nominating Committee and election of officers.

Chautauqua salute to President F. B. Meyer.

11.00 A. M.—Address: "The Great Apostle," The Rev. Dr. G. Campbell Morgan, Great Britain.

WEDNESDAY AFTERNOON.

TWELFTH SESSION.—Mr. H. J. Heinz, U. S. A., presiding.

3.00 P. M.—Devotional Service.

3.15 P. M.—Messages from the field: The United States of America, Mr. W. N. Hartshorn; Greece, Rev. Demetrius Kalopothakis; South America and the West Indies, Mr. W. C. Pearce; West Indies, Rev. Dr. W. S. Whittier, Trinidad; Work among the Negroes in America, Dr. J. E. Shepard; Palestine, Rev. A. E. Thompson, Jerusalem.

5.00 P. M.—Address: "The Sunday-school as a Missionary Force." Mr. A. C. Monro, Great Britain.

Programme of the World's Fifth Convention

WEDNESDAY EVENING.

THIRTEENTH SESSION.—Mr. E. K. Warren, Presiding.

8.00 P. M.—Service of Praise. Song by Boys from the Gould Memorial Home.

8.30 P. M.—Platform Meeting. Brief Addresses.

9.00 P. M.—Address: "The Oneness of Believers," The Rev. F. B. Meyer, B.A., Great Britain.

THURSDAY, MAY 23.

FOURTEENTH SESSION, 8.30 A. M.—Conferences:

(*a*) In Italian in the Waldensian Church, Prof. John Luzzi, President.

9.30 A. M.—Quiet Hour in charge of Rev. F. B. Meyer, B.A., closed doors.

10.00 A. M.—Address: "The International Bible Reading Association," Mr. Charles Waters, Great Britain.

10.20 A. M.—Messages from the Field: Austria, Rev. J. S. Porter, Prague, Bohemia; Portugal, Rev. H. Maxwell Wright; Egypt, Rev. Chauncey Murch; Hawaii, Rev. E. B. Turner.

11.30 A. M.—Report of Committee, unfinished business.

THURSDAY AFTERNOON.

4.00 P. M.—Visit to the Coliseum.

THURSDAY EVENING.

FIFTEENTH SESSION.—Mr. E. K. Warren, Presiding.

8.00 P. M.—Praise Service.

8.30 P. M.—The Sunday-school Forum: The Significance and Influence of the Convention. Addresses by the Rev. Dr. N. Walling Clark, Italy, Dr. George W. Bailey, U. S. A., Rev. E. E. Braithwaite, U. S. A., Rev. Joseph Clark, Congo Free State, President F. B. Meyer, B.A., Great Britain, and others.

9.15 P. M.—Closing Address: "Arise, Let us go Hence," Rev. B. B. Tyler, D.D., U. S. A.

Mizpah.

The World's Sunday School Association.

Rome, Italy, May 22, 1907.

ITS PURPOSE—POLICY—FIELD.

WHEREAS, the Sunday and Bible schools open the broadest and most attractive avenue into the Church, and afford the widest and most profitable field for the co-operation of the whole Church in the evangelization of the world; and

WHEREAS, the work of the World's Sunday School Convention has been signally blessed of God in the past, it has become necessary to provide for a more formal and permanent organization by which this world-wide movement, so providentially inaugurated, may be made still more efficient and its continued prosecution provided for; therefore,

RESOLVED: 1. That hereafter the "World's Sunday School Convention" shall be known as the "WORLD'S SUNDAY SCHOOL ASSOCIATION."

2. That this Association shall hold Conventions, and gather information concerning the condition of Sunday Schools throughout the world, by correspondence, visitation, and other methods.

3. That it shall seek to extend the work, and increase the efficiency of Sunday Schools, by co-operation with Sunday School and Missionary organizations, and otherwise, especially in those regions of the world most in need of help.

4. That it shall seek to improve, so far as possible, the methods of organization and instruction in Sunday Schools, and promote the formation of Sunday School Unions and Associations.

5. There shall be an Executive Committee, elected at this—Rome—and each succeeding World's Convention, to consist of the elected officers of the Convention, namely, President, four Vice-Presidents, two Secretaries, and Treasurer, the Past-Presidents, six Members each from the United States and Great Britain, two from Canada, and not less than ten from other parts of the world. The

Treasurer shall be elected by the Executive Committee. Additional Honorary Vice-Presidents may be elected.

6. The government and administration of the Association, when the Conventions are not in session, shall be vested in the Executive Committee. Said Committee shall have power to frame a Constitution, and, if deemed advisable, secure an act of incorporation, and have full power to do whatsoever is necessary to promote the interests of the Association. Five members shall constitute a quorum for the transaction of business, but the minutes of each meeting shall be communicated to absent members of the Committee, and, upon the receipt of the approval by a majority of the entire Committee, their action becomes effective.

YOUR COMMITTEE FURTHER RECOMMENDS:

That, in view of the widening opportunities for stimulating and developing Sunday School work in the Empires of India, China, Japan and Korea, and in the Philippine Islands, immediate action should be taken in these countries by this Association:

1. That the work in India be continued by the India Sunday School Union, supported by the British section of the World's Sunday School Association.

2. That the work in China be commended to both the British and American sections of the World's Sunday School Association, the division of fields of labour to be referred to the Executive Committee.

3. That the work in Japan, Korea and the Philippine Islands be especially under the care and supervision of the American section of the World's Sunday School Association.

SIGNED: J. C. HARTZELL, Africa, *Chairman.*
F. F. BELSEY, England.
CAREY BONNER, England.
A. B. MCCRILLIS, U. S. A.
FRANK L. BROWN, U. S. A.
ELSON I. REXFORD, Canada.

Resolutions

ADOPTED BY THE WORLD'S FIFTH SUNDAY SCHOOL CONVENTION AT ITS SESSIONS IN THE CITY OF ROME, MAY 23, 1907

RESOLVED:

1. That the President be requested to send a form of petition to be forwarded to the International Reform Bureau, for presentation to all governments whose subjects are in any way concerned in the traffic in intoxicating liquors carried on with native races:

Inasmuch as the Senate of the United States has invited all civilized governments to unite in making laws and treaties to prohibit the sale of intoxicants and opium to uncivilized races, which proposal President Roosevelt has set squarely before the world by cabling it to the Brussels Conference of 1906, and has asked the British Government to unite with the United States in initiating; therefore,

RESOLVED, That we earnestly petition all civilized governments to make favorable response to this great proposal, and to act to that end, so far as possible, each among its own subjects, without waiting for other governments; and,

RESOLVED, That one copy of this action, certified by signature of President and Secretary, be sent to the International Reform Bureau, that it may be added to the great petition "To all Civilized Governments" for such laws and treaties.

Adopted by resolution of Convention on May 23, 1907, and undersigned authorized to so attest.

2. That this Convention invites Sunday-school workers in all lands to unite in the observance of the third Sunday in October of each year as the World's Sunday School Day, by engaging in private and public prayer as occasion may offer, on behalf of Sunday-schools throughout the world.

It is suggested that ministers be requested to preach special sermons, placing fresh emphasis upon the Sunday-

school as the most promising means of evangelization and character building.

Universal compliance with this suggestion will make this a great day in the history of the Sunday-school.

3. That this Convention, representing more than thirty millions of Bible students, studying the Word of God in many languages and many lands, meeting in Rome, the Imperial City—a city made sacred by the life and death of saints and martyrs, a city in which portions of the New Testament were written, and to which an Epistle was sent—reaffirms its faith in the Bible as the inspired Word of God, and exhorts all who teach in the Sunday-school hopefully and faithfully to present the gospel to their scholars as the power of God unto salvation to every one that believeth, while it appeals to men everywhere to accept this sacred Word, study its truths and obey its commands.

4. That this Convention hears with great satisfaction of the approaching conference in London, during the month of June, between the British and American sections of the International Lessons Committee, in order to promote their harmonious co-operation in the great work with which they are charged. This Convention believes this new movement to be full of great possibilities and promise for the good of the International work, and it prays that God's help and guidance may be manifest in all their proceeding.

5. That this Convention warmly congratulates the Founder and Committee of the International Bible Reading Association upon the completion of its twenty-fifth year, and its present membership of nearly 1,000,000, and would cordially recommend this Association to the warm support of all Sunday-school workers, as a most valuable means of study of the Word of God, and at the same time preparing its members for the class study of the International Lessons.

6. That this Convention desires to record its firm and deep conviction that the due observance of the Lord's Day, as a day for rest and worship, is essential to the highest

development of individual, social and national life, and this Convention, therefore, desires to urge upon the whole Sunday-school world, the necessity of using every opportunity to impress the great truth upon the hearts and minds of children, by example as well as by precept, so that this inestimable privilege may become an actual possession throughout Christendom.

7. That this Convention expresses its profound regret at the fact that the Kingdom of Greece is the only country in the world, civilized or uncivilized, in which the circulation of the Word of God is officially prohibited in the language of the people, the language of the schools, the press, and the platform. And the Convention earnestly desires to put its fervent hope upon record, that the Hellenic Government will hasten, by revoking its decree of November, 1902, to put an end to a measure which cannot be regarded as other than a reproach to a Christian nation.

8. That this Convention, assembled in Rome, very gratefully recognizes the important services that are now being rendered by the Home Department, the Cradle Roll, and the Adult Bible Schools, and most warmly commends all these branches of effort to Sunday-school workers throughout the world.

9. That this Convention, representing twenty-seven different nationalities, and many religious denominations, having experienced in its deliberations the immense blessings of fraternal union and co-operation, would express its earnest hope and prayer that at the approaching International Peace Convention at The Hague, similar results may be attained and the cause of peace and good will among the nations may be effectually promoted.

10. That this Convention has heard with horror of the cruel atrocities perpetrated upon the helpless natives of the Congo Free State, and prays that Belgium may take the country as a colony, and that the efforts now being made, under the leadership of excellent men, in the Belgian Con-

gress, to secure that end and inaugurate a proper colonial administration, may soon be successful. We also appeal to the responsible governments in Europe and America to use their influence in every possible way, either with co-operation with Belgium or by independent action, to accomplish the desired end.

11. That the best thanks of this Convention be respectfully tendered to His Excellency, the American Ambassador, for his kindness in receiving the delegates and their friends.

12. That this Convention desires to thank very warmly the many friends in Rome who, by the loan of buildings, their careful provision for all the arrangements, and devoted industry in carrying them out, have contributed so much to the success of its present assembly. In this vote they desire with special emphasis to refer to the Italian Committee and its indefatigable Secretary, Senor Filippini.

13. That this Convention desires to express its warm gratitude to the Department of Italian Railways, and that of the Public Galleries and Museums, for the valuable concession in the matter of rates of free admission so kindly made to its members.

14. That this Convention desires to record its deep obligation to Dr. and Mrs. Blackall, for the large, interesting, and instructive collection of specimens of Sunday-school literature and materials exhibited in Rome during the Convention. Appreciating the immense labor its preparation must have occasioned, they desire to most earnestly thank these devoted friends of the Sunday-school for this fresh proof of their devotion. The Convention earnestly hopes that many schools may derive permanent advantage from this display.

F. F. Belsey, Great Britain, *Chairman;* Rev Prof. Ira M. Price, U. S. A.; Charles Waters, Great Britain; James W. Kinnear, U. S. A.; Principal E. I. Rexford, Canada; Rev. Dr. J. Gordon Gray, Italy; Bishop J. C. Hartzell, Africa.

The International Lesson Committee Meeting in London

By the Rev. Frank Johnson

At the important Conference of biblical scholars and Sunday-school experts held under the ægis of the Sunday School Union, in London, last November, one of the resolutions unanimously adopted was the following: "This Conference urges upon the Council of the Sunday School Union that the time has now come to consider the necessity of remodelling the International Lesson system, to bring it more into line with the needs of the modern Sunday-school; and asks that the Council shall take such steps as may be necessary to ensure the discussion of this matter by the International Lesson Committee."

Immediate steps were taken to give effect to this resolution, and communications were opened with the American section of the Committee. At first it seemed possible to utilize the Rome Convention for a meeting of the British and American sections, but it was found that few of the British members would be able to get to Rome. With the courtesy, consideration, and indifference to personal inconvenience which have marked the American brethren throughout, the suggestion was made to hold the Conference in London at the close of the Rome Convention. This plan was adopted, the idea being that a session of one day would suffice. When, however, both committees came to go into the matters to be discussed, it was resolved to set no time limit to the discussions.

As is generally known, the American Committee is elected by the International Convention, and the then Chairman and Secretary of the Convention Executive Committee (Dr. G. W. Bailey and Mr. W. N. Hartshorn) strongly urged that the entire lesson system be thoroughly surveyed in the light of first principles, of modern needs, and of the experience of the past thirty-five years. It was pointed out that

no such Conference had ever before been held, and that the occasion was likely to be momentous in its results; and, further, that the bringing of members of the American Committee at a cost of £750 from the United States and Canada to meet the British brethren was an effort and expense that required the Conference to deal with the questions raised in the fullest and most exhaustive way.

Arrangements were accordingly made on this basis. The British section had several meetings to frame the ajendum which was submitted to the American delegates; the Council Chamber of the Baptist Church House—an admirable room for the purpose—was obtained; and provision was made for continuing the Conference for three full days; and on Tuesday evening, June 18, a small sub-committee met for the purpose of determining the by-laws of the Conference, the chairmen, the order of proceedings, etc.

On Wednesday morning, June 19, the Conference assembled in the pleasant summer sunshine which proved to be a symbol and prophecy of the entire proceedings. Many of the members had met at one or other of the Sunday-school Conventions—at Jerusalem, Rome, Toronto, Denver, St. Louis, Pittsburg, and elsewhere—and there were hearty greetings, with playful allusions to the snows of winter and the broadening that time brings to body as well as mind. A sadder note was struck by the references to gaps made by death, and to the absence of Dr. John Potts, the Chairman of the American Committee, and to Dr. J. R. Sampey. Dr. Potts was unable to attend owing to personal illness of a grave character, and Dr. Sampey was detained at Wiesbaden, *en route* for London, by the sudden and dangerous illness of his wife. One of the first duties of the Conference was to send messages of sympathy to these brethren.

When the roll-call of the first meeting was gone through, the following members responded: For America: Dr. A. F. Schauffler (Secretary), of New York; Dr. B. B. Tyler, of Denver; Dr. J. S. Stahr, of Lancaster, Pa.; Mr. John R.

Group of British and American Sections of International Lesson Committee in Conference, London, 1907

In the following list, *A* means American Committee; *B*, British; and *C*, Canadian.

Standing, left to right: Mr. T. G. Ackland, F.I.A. (*B*), Honorary Secretary Foreign Missions and Statistics; Dr. Geo. W. Bailey (*A*), Chairman Executive Committee, World's Sunday-School Association; Marion Lawrance (*A*), General Secretary International Association; Fred. A. Wells (*A*), Treasurer International Association; Edw. K. Warren (*A*), President World's Fourth Convention; W. N. Hartshorn (*A*), Chairman International Committee, Joint Secretary World's Association; Rev. A. Rowland, D.D., LL.D. (*B*), Chairman British Section Lesson Committee; A. B. McCrillis (*A*), Treasurer World's Association.

Seated, left to right: Rev. Robert Culley (*B*); Rev. Principal A. E. Garvie, M.A., D.D. (*B*); Edward Towers (*B*), President World's Convention, 1898; President J. S. Stahr, LL.D. (*A*), President Franklin and Marshall College; Frank Clements (*B*), Honorary Secretary Business and Finance, British Sunday School Union; Rev. Carey Bonner (*B*), General Secretary British Sunday School Union, Joint Secretary World's Association; Rev. M. Rhodes, D.D., LL.D. (*A*), Pastor; Prof. A. S. Peake, M.A., B.D., D.D. (*B*); W. H. Groser, B.Sc. (*B*), Honorary Literary Secretary; Prof. Ira M. Price, Ph.D. (*A*), Chicago University; Hon. John R. Pepper (*A*), Banker; Rev. E. I. Rexford, LL.D. (*C*), Principal Diocesan College; Rev. A. F. Schauffler, D.D. (*A*), Secretary Lesson Committee; F. F. Belsey, Esq., J.P. (*B*), President World's Convention, 1889, Chairman of Council, British Sunday School Union; Charles Waters (*B*), President I. B. R. A.; Rev. Charles H. Kelly (*B*); Frank Johnson (*B*), Editor Sunday-School Chronicle; James S. Crowther (*B*), Executive Committee, World's Association; Rev. Prof. S. W. Green, M.A. (*B*).

Dr. W. F. Adeney (*B*) and Rev. B. B. Tyler, D.D. (*A*), who were in attendance during a portion of the Conference, were not present when this picture was taken.

The Joint Meeting of the British and American Sections of the International Lesson Committee, London, June 19-21, 1907.

Pepper, of Memphis; Dr. Mosheim Rhodes, of St. Louis; Dr. E. I. Rexford, of Montreal; Professor Ira M. Price, of Chicago University. For Great Britain: Dr. A. Rowland (Chairman), Mr. W. H. Groser, B. Sc. (Secretary), Mr. F. F. Belsey, Mr. Charles Waters, Mr. Edward Towers, Dr. W. F. Adeney, Dr. A. S. Peake, Dr. A. E. Garvie, Rev. C. H. Kelly, Rev. R. Culley, Professor S. W. Green, M.A., and the Rev. Frank Johnson. Only two members of the British section were absent—Mr. Frederick Taylor, who was on the Continent, and the Rev. S. S. Henshaw, who was detained by necessary engagements in connection with the sessions of the Primitive Methodist Conference. It is a notable fact that half of the American Committee were actually present, and that only illness prevented a majority of that committee from attending. The following were elected corresponding and occasional members of the Conference, but without voting powers: For America: Dr. G. W. Bailey, Mr. W. N. Hartshorn, Mr. E. K. Warren, Mr. A. B. McCrillis, Mr. F. A. Wells, and Mr Marion Lawrance. For Great Britain: Mr. T. G. Ackland, Mr. J. S. Crowther, Mr. F. Clements, and the Rev. Carey Bonner.

The first business was to elect a chairman, and it was resolved to appoint Dr. A. Rowland and Dr. E. I. Rexford to preside on alternate days. On taking the chair, Dr. Rowland gave a hearty welcome to the American delegates, and expressed a desire of the British section for a continuance of the International co-operation. He referred to the criticisms passed upon the International Lessons, and to the agitation for reform, concluding with a hint that it might be desirable for the British section to take turn about with America in constructing the cycles of the lessons. Then followed a statement by Dr. A. F. Schauffler, who pointed out that for twelve years the dominant thought in constructing the course had been biographical. This explained some omissions and some insertions. He then sketched what the American Committee had done in the way of

preparing optional courses for the Beginners and the Seniors, and intimated that a sub-committee was engaged upon a draft of optional lessons for the Primary Division (ages 6–9)

These prefaces cleared the way for the consideration of the question: "Can an International system of Lessons be provided for the Primary, the Intermediate, and the Senior Divisions of the Sunday-school?" In the course of the discussion, which occupied nearly the whole of the morning, the following definitions were agreed to: Primary includes the divisions known in America as Beginners (ages 3–6) and the Primary (ages 6–9); Intermediate includes the division known as Junior (ages 9–12) and Intermediate (ages 12–15); Senior includes all whose ages exceed 15. The main issue was whether the International Lesson Committee was to abandon the Primary and Senior Divisions to individual and denominational enterprise, and to limit itself to the Intermediate Division, or whether it would undertake to meet the needs of the whole modern Sunday-school and give a genuine lead to the Bible-studies of the world's children.

No resolution acceptable to the Conference had been drafted at the time of adjournment for luncheon; but on reassembling at 2:30, Principal E. I. Rexford submitted one which made the provision of courses for the entire range of the Sunday-school the ideal, while leaving freedom to both sections to experiment with specialized courses for Primary and Advanced work. This was unanimously approved.

The next proposal brought the Conference face to face with the results of biblical criticism. The proposal was, in effect, that the first draft of each cycle of lessons should be prepared by biblical scholars. Obviously, the aim of the proposal was not to introduce controversial topics into the school, but to ensure that the lessons should be selected with regard to the composite character of some of the Books of the Bible, to the chronology of others, and generally to the historical progress of Divine Revelation. This was the danger-point of the Conference, and it was the only place where

there were signs of a storm. The whole matter, however, was frankly discussed; and when Dr. Adeney and Dr. Garvie had made clear their position it was seen that all meant the same thing, though one section preferred to see the scientific supersede the haphazard method of teaching the Bible. The settlement of this vital principle by the unanimous passing of Resolutions 2 and 3 brought the second session to a close.

In the evening the members of the Lesson Committee were entertained at the National Liberal Club, at a private dinner given by Mr. F. W. Warmington, Chairman of the Business Committee of the Sunday School Union. The object of the function was to honor the work of the Committee and to recognize the fact that there is a necessary and important publishing and business side to the International Lesson system. The Committee itself has nothing to do with this, neither publishing anything beyond the Lesson List, nor being controlled by publishers. Its single duty is to provide the best possible scheme of lessons. When these are evolved, publishers, whether general or denominational, are at liberty to send them forth with such related helps as they think likely to be most serviceable and popular. These publishers have, therefore, an interest in the Lesson system, but it is only such an interest as the Lesson courses in themselves can give. If these meet the needs of the schools, then the helps, etc., related to them thrive. If they do not, then schools and publishers alike suffer. The Lesson Committee, it cannot be too often announced, is wholly a voluntary association of biblical scholars and Sunday-school experts giving their services freely, appointed by the representatives of the schools, and ultimately responsible to them—in America through the International Convention; in Great Britain through the Sunday School Union Council.

On Thursday morning Principal E. I. Rexford, of Canada, opened the third session by reading a portion of Scripture, and calling upon Dr. Tyler and Dr. Peake to offer prayer.

Before the formal business was taken up Dr. Tyler stated that he was compelled to leave that morning for America, but he desired to express his delight at having taken part in meetings that must exert a powerful influence on the future of all Sunday-school work. The topics included in Resolutions 3, 4, 5, and 6 occupied the attention of the Conference during the third and fourth sessions, emphasis being placed upon consecutive study and the necessity for making the historical background of the lessons as vivid as possible. It was shown that a succession of lessons selected from the Psalms, Proverbs, and the didactic parts of Scripture would not, and could not, be used by the average teacher; and that if these were to be used at all they must be brought in as illustrative material in the course of lessons of more human interest, and with the incident and movement connected with biography and history.

The Review was admitted by most speakers to be largely ignored, though all claimed it to be of first importance. Gradually it emerged that the root of the difficulty was the absence of a definite subject and Scripture portion, and the arbitrary fixing of it on the last Sunday in each quarter. It was, therefore, decided to bring in the Review at the point where the subject-matter required it, and to assign the Review a title and an illustrative portion of Scripture. Dr. Schauffler, while anxious that the experiment should be tried, since it was educationally sound, pointed out the great difficulty of the proposal. Still, the difficulty is one the teacher has always had to face, and the Conference felt it was bound to render him all the help of which they were capable.

At night many of the members attended a reception given by Mr. and Mrs. F. F. Belsey at their home in Russell Square. A delightful social evening was spent together in hospitable and genial environment, with pleasant converse and music.

When the Conference assembled on Friday morning there

were gaps here and there, but the members held together to the close with remarkable tenacity, and at the cost of personal sacrifice on the part of many. Dr. Rowland presided. The subject for consideration was the Course for the Senior Classes. The American delegates pointed out that the tendency with them was to issue Courses of Lessons running parallel with those in the Intermediate section, the subjects, however, being dealt with on a higher plane of difficulty. There is much to be said in favor of the plan, but the balance of debate inclined in the direction of specialized courses of the type mentioned in Resolution 7. It was felt that the adolescent and after years demanded lessons of a topical character designed to meet the peculiar needs and temptations of the most difficult and critical period in human life. A powerful speech was delivered by Dr. A. S. Peake, urging this course, and on the motion of the Reverend Frank Johnson the British section of the Committee were instructed to outline a scheme of lessons embodying their ideas on the subject.

Next came a keen discussion on a project for making the Golden Texts really "golden" in character. To abandon the Golden Text as at present used for focusing and enforcing the main teaching of the lesson was felt to be impossible; and a compromise was reached whereby a list of the choicest passages of Scripture is to be compiled, and the Golden Texts, when it is possible, are to be selected from these.

On the proposal of Dr. A. F. Schauffler, it was resolved to ask the British Committee to prepare a cycle of lessons from 1912–17, it being understood that, as a new American Committee will be elected at Louisville in 1908, such a scheme could only be tentative and suggestive until revised and approved by the new committee. It was further suggested that the lessons for 1912 might be worked out in detail, the subjects for the years from 1913–17 being given only in broad outline. As the course for 1910 has been

approved, the American Committee was requested to prepare the course for 1911 in detail.

At this stage the representations of the Conference called by the Primitive Methodist denomination were presented by Dr. Peake, asking that the remodelled Lessons should start from the year 1911. Dr. Schauffler conclusively showed the impossibility on the American side of adopting the proposal, and after discussion it was felt undesirable to break up the International co-operation on a point of practical difficulty that twelve months would abolish. Incidentally, a glimpse was given of the need for working many years ahead upon a scheme of lessons used all over the world, and that are translated, for example, in India alone into forty dialects.

The session closed with a recognition of the claims of the Primary work by a resolution asking the British section to prepare, with the aid of Primary Department experts, a three years Beginners' Course. The present two years Beginners' Course is not altogether satisfactory, and it is hoped by the joint labors of the American and British Primary workers to hammer out a course approximating more nearly to the ideal, and covering the period from three to six years of age.

The closing session was devoted to a discussion of the best way of giving effect in the Lessons to the missionary enthusiasm kindled at the Rome Convention. To fix a special Missionary Sunday was felt to be inexpedient, since foreign missions require emphasis oftener than once a year; while to increase the number of Sundays devoted to special objects would eventually drive out all serious Bible study from the schools. With Temperance Sunday, Missions Sunday, Bible Sunday, Citizen Sunday, and the rest, few Sundays would be left for the supreme work to which the school is called. Finally, it was decided to ask lesson writers and editors to bring out in the Helps more clearly the missionary aspects of the various lessons.

In this connection Dr. G. W. Bailey urged the claims of the Continent and of the great mission fields to be represented on the committee. For delegates gathered from every part of the world to confer periodically is a practical impossibility, but it is likely that the committee will be enlarged by the election of corresponding members, who would represent the needs of their respective countries and give the committee the advantage of their counsel.

While this matter of conferences between the sections of the committee was under debate, Mr. W. N. Hartshorn, with characteristic generosity, undertook to see that in 1908 three of the American members should confer with the British Committee, and that three of the British members should confer with the American Committee at no cost to the delegates. Among other subjects that were discussed, but left as they stand, was the fixing of four Temperance lessons annually, this arrangement being freely criticised by some members of the British section; and the relation of the International Bible Reading Association daily readings to a world-wide scheme of lessons.

After an affecting incident, in which Mr. J. R. Pepper led the Conference in special prayer on behalf of Mr. F. A. Wells' son, who was immediately to undergo a serious operation, the sessions came to a close in a series of resolutions. These expressed thanks to the Chairmen (Dr. E. I. Rexford and Dr. A. Rowland) and the joint-secretaries (Dr. A. F. Schauffler and Mr. W. H. Groser, B.Sc.) for the hospitality extended and for the wonderful harmony and unity that had prevailed. Dr. Rowland in a happy speech reviewed the great results achieved, and then commended the entire work and the members of the Conference to the care and guidance of the Almighty Father.

A pleasant social function at Old Bailey brought to an end three of the most fruitful days of conference and endeavor ever known in the era of International Lesson co-operation.

A Morning Worship

Arranged by Henry C. McCook, D.D., Sc. D., LL.D., of Pennsylvania, U. S. A., for the use of Delegates to the World's Fifth Sunday School Convention as they journey toward Rome.

I.

Leader.—Hearken unto the voice of my cry, my King and my Lord, for unto Thee will I pray. (Psa. 5.)

Congregation (rising).—My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.

In Concert.—The Apostles' Creed.

II.

Prayer by the Leader, or in concert, as follows:

O Thou, who turnest the shadow of death into morning, we thank thee for this new day, with all the blessings of grace and of providence renewed to us therewith. As thou doth chase away the night with thy sun, so take from us all shadow of sin, that we may live this day in the shining of his countenance who is the true Light of the world, our Saviour Jesus. Let not the light that is within us be darkness, but so may it shine before men that they, seeing our good works, may glorify the Father who is in Heaven. Abide with us, O Spirit of truth and holiness, that thy graces, nourished within us, may flow forth upon our fellows. Let not our righteousness be as the morning cloud that vanishes, but, united to and issuing from thee, the Eternal Source thereof, may it shine more and more unto the perfect day. (The Lord's Prayer.)

III.

Leader (rising).—I will sing of thy power, yea, I will sing aloud of thy mercy in the morning; for thou hast been my defense and refuge in the day of my trouble.

Congregation.—Unto thee, O my strength, will I sing; for God is my defense, and the God of my mercy.

A Morning Worship

A Hymn at Dayspring.

O Light of lights, unquenchable,
  To Thee I turn my waking eyes;
The opening day shall haste to tell
  My grateful homage to the skies.

The daystar in the East I see
  Beam out the signal: night is done!
Thou art the Morning Star to me,
  O Jesu, Thou the Rising Sun!

Thou compassedst my lying down;
  Thy guardian angels thro' the night
With loving vigils girt me round,
  Nor woke me till the morning light.

The waste of daily work and care,
  The drain and stress of mortal strife,
With restful sleep Thou didst repair,
  Rebuilding broken walls of life.

Thou givest home, and friends, and food,
  And love—of all my gifts the best;
And heart to seek the Boundless Good,
  And hand to bless, as I am blest.

Oh, let me rest this day in Thee,
  Thou Keeper of both day and night,
Nor waste the strength Thou sendest me,
  By doubts of Thy dear oversight!

H. C. McC.

THE GLORIA PATRI

IV.

READING OF THE GOSPEL, MATT. 28: 1–8.

Leader.—In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Congregation.—And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

L.—His countenance was like lightning, and his raiment white as snow:

C.—And for fear of him the keepers did shake, and became as dead men.

L.—And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified.

C.—He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

L.—And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you.

C.—And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

V.

SILENT MEDITATION OR PRAYER.

O Jesus, who in the early morning didst come forth from the sepulchre in Joseph's Garden to be forever the Life of men, breathe upon us thy power in peace. Grant us by thy grace this day to rise out of the death of sin, even as we rise from our beds refreshed to begin in thee a new day.

O Lord, clothe thy Church, the whole company of thy faithful ones, with the garments of thy beauty, and fulfill unto her thy good word: Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward. (Isa. 58:8.)

May we all who believe in thee, O Christ, go forth quickly with great joy as went thy disciples from thine empty tomb, to publish unto men and unto the children of men the tidings of thy great salvation. Amen.

VI

RESPONSIVE READING, GEN. 28: 16–22.

Leader.—And Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place; and I knew it not."

Congregation.—And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

L.—And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

C.—And he called the name of that place Bethel; but the name of that city was called Luz at the first.

L.—And Jacob vowed a vow, saying, If God be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

C.—So that I come again to my father's house in peace; then shall the Lord be my God:

L.—And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

VII.

HYMN—"*Nearer my God to Thee.*"

Nearer, my God, to Thee,
  Nearer to Thee,
E'en tho' it be a cross
  That raiseth me;
Still all my song shall be
  Nearer, my God, to Thee.
    Nearer to Thee!

Then with my waking tho'ts,
  Bright with Thy praise
Out of my stony griefs
  Bethel I'll raise;
So by my woes to be
  Nearer, my God, to Thee,
    Nearer to Thee!

Or, if, on joyful wing
  Cleaving the sky,
Sun, moon and stars forgot,
  Upward I fly,
Still all my song shall be,
  Nearer, my God, to Thee,
    Nearer to Thee!

VIII.

Congregation.—The Lord watch between me and thee when we are absent one from another.

Leader.—The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. (Num. 6:24–26.) The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. (Ruth 2:12.)

IX.

Doxology and Benediction.

Order of Service for the International Festival of Praise

Sunday Evening, May 19th, 1907

Worship-Leader: The Rev. Carey Bonner
General Secretary of The (British) Sunday School Union, London

"Let all the peoples praise Thee."

I. Opening Hymn:

"All people that on earth do dwell;" sung to the tune "Old Hundredth." No. 97 in "Manual of Worship."

(To be sung in Italian, German, French, and English languages).

II. Prayer.

III. German Hymn and Tune:

"Nun danket alle Gott." No. 94 in "Manual of Worship."

(Verses 1 and 2 will be sung by the German Delegates. Verse 3 by all the Congregation).

IV. Italian Hymn and Tune:

(*coro*) ! 1. Innalzate il vessil della Croce!
Libertade bandite agli schiavi!
Di salvezza elevate la voce,
Dell'Italia fra il duplice mar!
Proclamate la buona novella
Della grazia a chi grazia dispera,
Annunziate alla gente rubella
Che il Signor è venuto a salvar. (*bis*)

(*a solo*) 2. Proclamate il potente che attera
I Dagoni ne' cuori idolatri,
Annunziate Colui che disserra
Agli iniqui le porte del Ciel.
Ei, l'amico dell'uom peccatore,
Ei lo chiama, lo solva, lo innova:
E il suo Tempo si forma nel core
Di colui che ha creduto al Vangel. (*bis*)

(*coro*) 3. Rimirate! la messe biondeggia,
E' matura pel Regno dei Cieli,
Accrescete di Cristo la greggia
Adducendo nuove alme al Signor.
Vi dia Cristo coraggio e sapienza,
Vi sia guida lo Spirto divino;
Combattete il livor, la violenza,
Colla prece che viene dal cor. (*bis*)

(To be sung by the Italian Delegates).

V. Responsive Scripture Reading.

(Selected from the Service prepared by Dr. Worden for "World's Sunday School Day.")

Subject: "The Apostle Paul at Rome."

(*a*) Paul's Purpose to Visit Rome.

Leader.—Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying,

People.—After I have been there, I must also see Rome.

Leader.—I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise.

People.—So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Leader.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.

People.—For to me to live is Christ, and to die is gain.

(*b*) Paul's Experiences in Rome.

Leader.—And so we went toward Rome.

People.—And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Leader: And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

People.—Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(The Apostle afterward wrote to the Philippians, saying).

Leader.—I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel:

So that my bonds in Christ are manifest in all the palace, and in all other places.

People.—And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

(*c*) Paul's Second Imprisonment and Death in Rome.

Leader.—I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:

Pastors only.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

People.—What shall we then say to these things? If God be for us, who can be against us?

Leader.—He that spared not his own Son, but delivered

him up for us all, how shall he not with him also freely give us all things?

Women only.—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Leader.—As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Men only.—Nay, in all these things we are more than conquerors through him that loved us.

Leader.—For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come:

All the People.—Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

HALLELUJAH! HALLELUJAH! HALLELUJAH!

VI. FRENCH HYMN:

"Grand Dieu, nous te bénissons."

No. 98 "Manual of Worship.

(Verses 1 and 2 will be sung by the French and Swiss Delegates; and verse 4 by all.)

VII. AMERICAN HYMN AND TUNE:

"My faith looks up to Thee." No 23 "Manual of Worship."

(To be sung by the American Delegates.)

VIII. BRITISH HYMN AND TUNE:

"All hail the power of Jesu's name."

No. 88 "Manual of Worship."

(To be sung by the British Delegates including those from Canada and the Colonies.)

IX. BRIEF ADDRESS; FOLLOWED BY SILENT PRAYER OF DEDICATION, AND THE SINGING OF THE CONVENTION HYMN:

"AMEN, HALLELUJAH!"

Sunday Schools the World Around

(See Words and Music supplied with this Order of Service.)

X. Doxology and Benediction.

World's Sunday School Day Service

The Apostle Paul in Rome

An Order of Service arranged by the Rev. James A. Worden, D.D., of Pennsylvania, U. S. A., at the request of the Chairman of the World's Sunday School Executive Committee, for use by Sunday-schools in all lands on World's Sunday School Day, May 19, 1907, and on that day by the World's Convention in Rome.

Ye Christian heralds, go proclaim
  Salvation through Emmanuel's name.
To distant climes the tidings bear,
  And plant the Rose of Sharon there.

God shield you with a wall of fire,
  With flaming zeal your breasts inspire,
Bid raging winds their fury cease,
  And hush the tempests into peace.

And when our labors all are o'er,
  Then we shall meet to part no more—
Meet with the blood-bought throng to fall
  And crown our Jesus Lord of all.

Leader.—Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Leader.—I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise.

People.—So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Leader.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.

People.—For to me to live is Christ, and to die is gain.

"Amen, Hallelujah!"

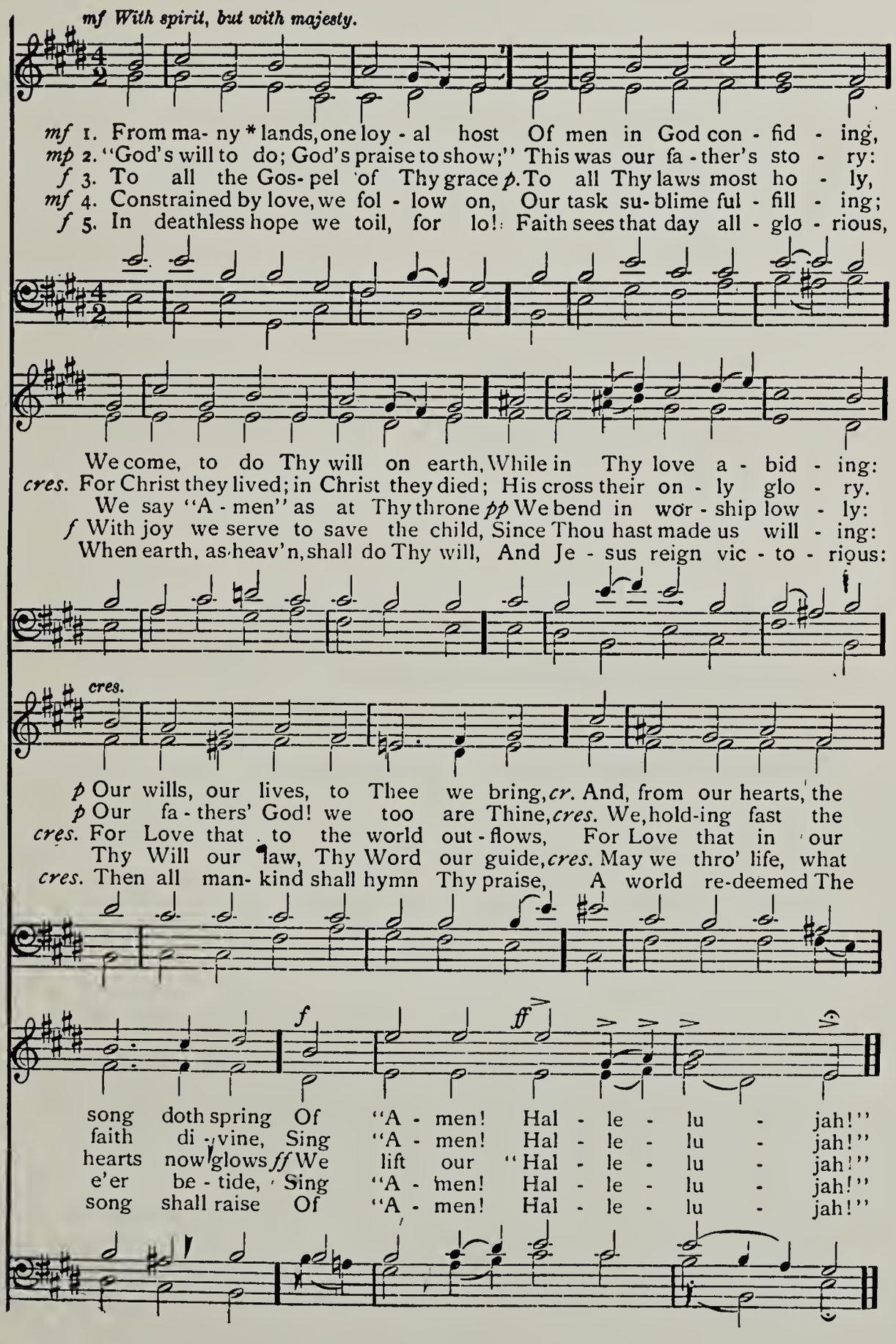
Revelation 19 : 4 (Revised Version).

World's Convention Hymn. Dedicated to the Committee and Delegates

Written expressly for the Convention, and the music composed

BY CAREY BONNER,

Editor of "The Sunday School Hymnary," and Worship-Leader at the Convention.



* For ordinary use the word "homes" may be substituted.

Copyright, 1907, by Carey Bonner
(both words and music, in the United States and Great Britain.)

Amen, Hallelujah!

GERMAN

1. Aus manchem Land, ein treues Heer
Von Mannern, gottergeben,
So kamen wir nach deinem Wort,
In deiner Lieb' zu leben.
Und Herz und Leben dir man bringt,
Und aus der Seele der Sang erklingt
Mit Amen, Hallelujah!

2. Seinen Willen tun, sein Lob erhöh'n
War unsrer Vater Trachten;
Für Jesum leben, ihm zu sterben,
Sein Kreuz als Höchstes achten:
Der Vater Gott! Auch wir sind dein;
Aus Glauben leben wir allein
Mit Amen, Hallelujah!

3. Für alle Welt dein Gnadenwort
Und dein Gebot, hochheilig!
Wir rufen "Amen" hin zum Thron
Und knieen hier getreulich;
Aus Liebe, die von Gott entstammt,
Aus Liebe, die im Herzen flammt,
Stammt unser Hallelujah!

4. Von Lieb' getrieben, folg ich dir,
Den Auftrag treu erfüll' ich;
Mit Freuden diene ich dem Kind,
Da du gemacht mich willig.
Dein Wille Befehl, dein Wort Geleit;
So singen wir zu jeder Zeit
Nur: Amen, Hallelujah!

5. In sel'ger Hoffnung schaffen wir,
Der Glaube sieht aufs Ende,
Wenn Erd' und Himmel eins erst sind,
Regieren Jesu Hande. [Lob;
Dann singt die Menschheit froh dein
Erlöst, erfreut die Welt sich drob
Mit Amen, Hallelujah!

ITALIAN

1. Da varie lande e popoli
A Te veniam, Signore,
E il tuo volere a compiere
Siam pronti con amore.
La nostra vita offrendoti,
Vogliamo tutti unanimi
Dirti: Amen, Alleluia!

2. Iddio servir lodandolo
Dei padri fu il desire,
Per Gesu solo vivere,
Per Gesu sol morire.
O antico Iddio dei secoli,
Noi pur vogliamo unanimi
Dirti: Amen, Alleluia!

3. Al tuo Vangel di Grazia,
Alle tue sante leggi
Diciamo Amen!, prostrandoci
A Te che il mondo reggi.
Per l'amor tuo ineffabile
Noi pur possiamo unanimi
Cantarti l'Alleluia!

4. Amor ci move fervido
Nell'opra che ci desti:
Addurre a Te quei pargoli
Che Tu salvar volesti.
O sommo Iddio concedine
Che possiam tutti unanimi
Dirti, Amen, Alleluia!

5. Or ecco, di vittoria
Gia spunta il dolce albore
Del di che in gloria fulgida
Dominera il Signore,
E dei redenti il popolo
Potra con voce unanime
Dirti: Amen, Alleluia!

Traduzione Italiana del Rev. EDUARDO TAGLIALATELA.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane.
They bowed their necks the death to feel:
Who follows in their train?

A noble army—men and boys
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven,
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.

Leader.—And the night following the Lord stood by him, and said, "Be of good cheer, Paul: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

People.—And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

Leader.—And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia. (The Leader will then say): "After the tempest of two weeks' duration, the vessel was driven upon the Island of Malta, into what is now called St. Paul's Bay. The soldiers counseled the centurion to kill the prisoners lest any of them should escape."

People.—But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which

could swim should cast themselves first into the sea and get to land.

Leader.—And the rest, some on boards and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land.

God moves in a mysterious way
  His wonders to perform;
He plants his footsteps in the sea,
  And rides upon the storm.

His purposes will ripen fast,
  Unfolding every hour;
The bud may have a bitter taste,
  But sweet will be the flower.

Blind unbelief is sure to err,
  And scan His work in vain;
God is his own interpreter,
  And he will make it plain.

Leader.—And so we went toward Rome.

People.—And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Leader.—And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

People.—Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Leader.—I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.

People.—So that my bonds in Christ are manifest in all the palace, and in all other places.

Leader.—And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

People.—I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

World's Sunday School Day Service

Leader.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

People.—What shall we then say to these things? If God be for us, who can be against us?

Leader.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

People.—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Leader.—As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

People.—Nay, in all these things we are more than conquerors through him that loved us.

Leader.—For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

People.—Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Leader.—Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

People.—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Leader.—For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

People.—For I am now ready to be offered, and the time of my departure is at hand.

Leader.—I have fought a good fight, I have finished my course, I have kept the faith.

People.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.

For all the saints who from their labors rest
Who thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia! Alleluia!

Thou wast their rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light.
Alleluia! Alleluia!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.
Alleluia! Alleluia!

Cable Messages to the Convention

"To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

WILLIAM HENRY ROBERTS,
Moderator of the General Assembly of the Presbyterian Church in America in session in Columbus, Ohio.

"Greetings to the Convention from Oakland School, Chicago.

GREGORY.

"Mercy unto you and peace and love be multiplied."

H. C. GARA,
Superintendent Princeton Presbyterian Sunday School, Philadelphia, U. S. A.

"The Rome Pilgrims"

"Ohio sends greetings."

TIMOTHY STANDBY (JOSEPH CLARK),
General Secretary Ohio Sunday School Association, U. S. A.

"All that are with me salute thee. Salute them that love us in the faith."

W. M. LONGSTRETH,
President Presbyterian Superintendents Association, Philadelphia, U. S. A.

"The Rome Pilgrims"

President, James W. Kinnear, Pittsburgh, Pa.
Secretary, George W. Penniman, Brockton, Mass.
Treasurer, Charles C. Stoll, Louisville, Ky.

Executive Committee, in addition to the above-named persons:

Rev. J. C. Massee, Raleigh, N. C.; L. W. Nuttall, Nuttallburg, W. Va.; T. W. Waterman, Providence, R. I.; Wm. G. French, San Francisco, Calif.; Rev. B. B. Tyler, D.D., Denver, Colo.; Rev. C. S. Albert, D.D., Philadelphia, Pa.; Rev. E. I. Rexford, LL.D., Montreal, Quebec—of the "Romanic." Rev. E. E. Braithwaite, Somerville, Mass.; Rev. J. B. Ganong, Sussex, N. B.; H. H. Mercer, Mechanicsburg, Pa.; R. E. Magill, Richmond, Va., and W. G. Landes, Philadelphia, Pa.—of the "Neckar."

A reunion is planned to be held during the Louisville, International Convention, June 1908.

The "Romanic" Elementary Union

President, Mrs. J A. Walker, Colorado; *Vice President*, Miss Lucy G. Stock, Massachusetts; *Junior Vice President*, Mrs. Mary Foster Bryner, Illinois; *Primary Vice President*, Miss Martha V. Graham, West Virginia; *Beginners' Vice President*, Miss Minnie E. Kennedy, Alabama; *Cradle Roll Vice President*, Miss Elizabeth Williams, Michigan; *Secretary*, Mrs. H. E. Lufkin, Maine.

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J. Fred Smith, Buenos Ayres.
Mrs. J. Fred Smith, Buenos Ayres.

ASIA MINOR:
Miss Agnes C. Salmond, Marash.

VICTORIA, AUSTRALIA:
C. E. Bell, Melbourne.
C. Leila Bell, Melbourne.
George Bell, Melbourne.

BELGIUM:
Rev. Henri Anet, M.A., B.D., Lize Seraing.
G. Lagerstedz, Helsingland.

BOHEMIA:
Rev. Dr. Albert W. Clark, Prague.
Rev. J. S. Porter, Prague.

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Rev. Elmer Ernest Count, Rustchuk.
Elizabeth Hudson Holway, Samokove.
Rev. Theodore T. Holway,. M.A., Samokove.
John J. Setchanoff, Philippopolis.

BURMA:
Mrs. Helen W. Hancock, Tavoy.
Mrs. C. A. Nichols, Bassim.

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MANITOBA:
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Rev. W. E. Eagan.
Mrs. Mary Halstead.
Mrs. P. H. Snider.

NEW BRUNSWICK:
Miss Almeda Burchill.
Mrs. L. C. Dearborn.
Rev. J. B. Ganong.
Miss Bertha G. Smith.

NOVA SCOTIA:
Rev. Jabez Appleby.
Rev. O. N. Chipman.
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Robert McIntosh.
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CONGO FREE STATE:
Rev. Joseph Clark, Ikoko.

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Mrs. A. Koch, Copenhagen.
P. D. Koch, M.D., Copenhagen.
Rev. L. C. Larsen, Vejle.
Anton Pedersen, Natborg.
T. Pedersen, Copenhagen.
C. I. Scharling, Copenhagen.

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Rev. Moawad Hanna, Assiut.
Rev. Ishak Ibrahim, Kena.
Mrs. Fardous Ishak, Kena.
Rev. Goubrial Makhiel, Aboutig.
Mrs. Amelia S. Murch, Luxor.
Rev. Chauncey Murch, D.D., Luxor.

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W. D. Atkins, Dover.
Alfred Barham, Barnsley.
William Baron, Bacup.
D. B. Bayly, London.
J. H. Beckley, Plymouth.
F. F. Belsey, London.
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Mrs. Carey Bonner, London.
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Mary H. Leigh, Stockport.
H. G. Light, Southampton.
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Miss Mary Eleanor Longbottom, Sheffield.
Miss M. H. Longbottom, Sheffield.
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John S. Madden, York.
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Mrs. A. W. Warner, Ipswich.
Charles Waters, London.
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Evelina Mando, Rome.
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Pasquale Mastronardi, Villa Canale Agnone.
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Miss Serena D. Alexander.
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Miss Kate Adel Hinds.

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Antonio Rodrigues.

ILLINOIS:
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Miss Lois Lawrance.
H. G. Lawrance.

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Mrs. Ryder.
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A. S. Burrows.
Mrs. Burrows.
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Mrs. Dinnie.
Miss Emma L. Forre.
Rev. John Orchard.
Miss Eleanor Towne.
George Worner.

PENNSYLVANIA:
Miss Mary Annetta Smith.

SWEDEN:
Gust Lagerstedt, Heedikswall.

ERRATA

Fukui, not Fakui, the Rev. J. G. Dunlop's address in Japan, pages xi, 403. On page 21, and in Index, W. I. Shattuck instead of W. T.; on page 21, Miss Chappelle, not Miss Chapelle; page 23, O. N. Chipman instead of D. W.; Mrs. Alice S. McCurdy, or Mrs. E. E., instead of Miss, in Pennsylvania delegates list. J. B. Sanders, not Saunders, in Index. Principal Cotelingam, instead of Principal Cotelingham, wherever the name occurs; Rev. H. Randel, not Randall, Lookabill, page 32 and in Index. Sulpicius, not Sulpicuis, in Index, page 419.

Mrs. Wm. F. Hodge.
Mrs. Robert W. Miller.
Mrs. Cora P. Powell.
Mrs. W. C. Sharon.
Miss Cora W. Shepard.
Rev. J. W. Wardlow.
Mrs. Marion C. White.
Miss Jean Wormeley.

TEXAS:
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Virginia B. Miller, A. B.
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Rev. W. A. Kinzie.
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J. Kent Perley.
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Mrs. Magill.
D. W. Sims.
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Mary Argyle Taylor.
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WASHINGTON:
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Mrs. Gailey.
Miss Eileen Gailey.
D. S. Johnston.
Rev. John Lewtas.
Rev. W. C. Merritt.
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W. A. Cablish.
A. J. Clarke.
Mrs. Clarke.
Miss Martha V. Graham.
T. Marcellus Marshall.
W. C. B. Moore.
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Rev. John K. Fowler.
Mrs. Fowler.
Miss Katherine M. Fowler.
Mrs. E. M. Woodward.

WALES:
J. O. Davies, Barry.

WEST AFRICA:
Miss A. Akin, Taiama.
Miss M. Eaton, Taiama.

WEST INDIES:
Rev. Dr. W. Scott Whittier, Port of Spain.

MISS ANNIE J. STEWART,
Official Stenographer.

Report of the Enrolment Committee

W. B. WILSON, RHODE ISLAND, U. S. A., CHAIRMAN.

The following countries and divisions, 37 in all, were represented in the convention by delegates who signed enrolment cards:

Argentine Republic	2	Mexico	2
Australia	3	Japan	6
Austria	2	North Africa	1
Belgium	1	Norway	2
Bulgaria	4	Palestine	7
Canada	42	Poland	3
Congo Free State	1	Scotland	39
Denmark	7	South Africa	3
England	117	Spain	1
Egypt	7	Sweden	4
Finland	2	Switzerland	10
France	4	Syria	4
Germany	18	Turkey in Asia	2
Greece	1	Turkey in Europe	3
Hungary	14	United States	625
India	15	Wales	8
Ireland	6	West Africa	2
Isle of Man	1	West Indies	1
Italy	148		

Number of delegates enrolled 1,118

OFFICIAL RELATION OF THE ENROLLED DELEGATES TO THE SUNDAY-SCHOOL

Pastors	145	International	21
Superintendents	136	National	21
Other Officers	92	State or Provincial	46
Teachers	394	County	24
Scholars	144	District	15
Unstated	304	City	4
		Township	3
Officers in organized work:		Lesson Committee	5
World	5	I. B. R. A.	1

	1,360
Less Duplicates	242
	1,118

57 delegates registered as missionaries.
Several missionaries present did not register.

Report of the Enrolment Committee

The following religious denominations, fifty-three in all, were represented among the enrolled delegates:

African Methodist Episcopal	1	Independent	4
African Methodist Episcopal Zion	1	Lutheran	12
Baptist	201	Mennonites	2
Brethren	1	Methodist Episcopal	270
Canadian Methodist	11	Methodist Episcopal, South	16
Christian	17	Methodist New Connection	2
Christian Mission Church of Belgium	1	Methodist Protestant	1
Christian Reformed	1	National Church of Switzerland	2
Christian Scientist	1	Original Secession Church of Scotland	5
Church of Christ	3	"People's Church of the World"	1
Church of England	24	Presbyterian	154
Church of God	1	Reformed	6
Church of Ireland	1	Reformed Church of France	4
Congregational	124	Roman Catholic	1
Disciples of Christ	12	Seventh Day Adventist	4
Dunker	1	Swedish Free	1
English Lutheran	3	United Brethren	2
Episcopalian	22	United Brethren in Christ	3
Estab. Church of Scotland	2	United Evangelical	1
Evangelical	19	United Free	15
Evangelical Association	5	United Presbyterian	26
Evangelical Christian	1	Unitarian	3
Evangelical Lutheran	5	Universalist	3
Free Baptist	2	Waldensian	49
Free Church of Denmark	1	Wesleyan	25
Free Methodist	3	Unstated	27
Friends	9		
German Reformed	6		

Total enrolled delegates 1,118

MILES TRAVELED BY THE DELEGATES

	TOTAL	AVERAGE
United States of America	8,049,490	12,879
England	278,660	2,382
Italy	*62,557	539+
All Other Countries	1,082,800	4,749
Total Mileage	9,473,507	
Average mileage per delegate, outside of Rome		8,747+

* Three do not report distance, and places were not located. 32 delegates from Rome (no mileage) not included in the above statement.

REPRESENTATION BY STATES FROM THE UNITED STATES OF AMERICA

Alabama	8	Nebraska	8
Arkansas	2	New Hampshire	2
California	31	New Jersey	7
Colorado	12	New Mexico	1
Connecticut	8	New York	44
District of Columbia	3	North Carolina	8
Florida	4	North Dakota	9
Georgia	6	Ohio	33
Hawaii	5	Oklahoma	9
Illinois	71	Oregon	5
Indiana	8	Pennsylvania	76
Iowa	5	Rhode Island	19
Kansas	7	South Carolina	5
Kentucky	20	South Dakota	2
Louisiana	7	Tennessee	12
Maine	5	Texas	4
Maryland	4	Vermont	10
Massachusetts	53	Virginia	10
Michigan	42	Washington	7
Minnesota	17	West Virginia	15
Mississippi	1	Wisconsin	5
Missouri	12	Unstated	3
		Total	625

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